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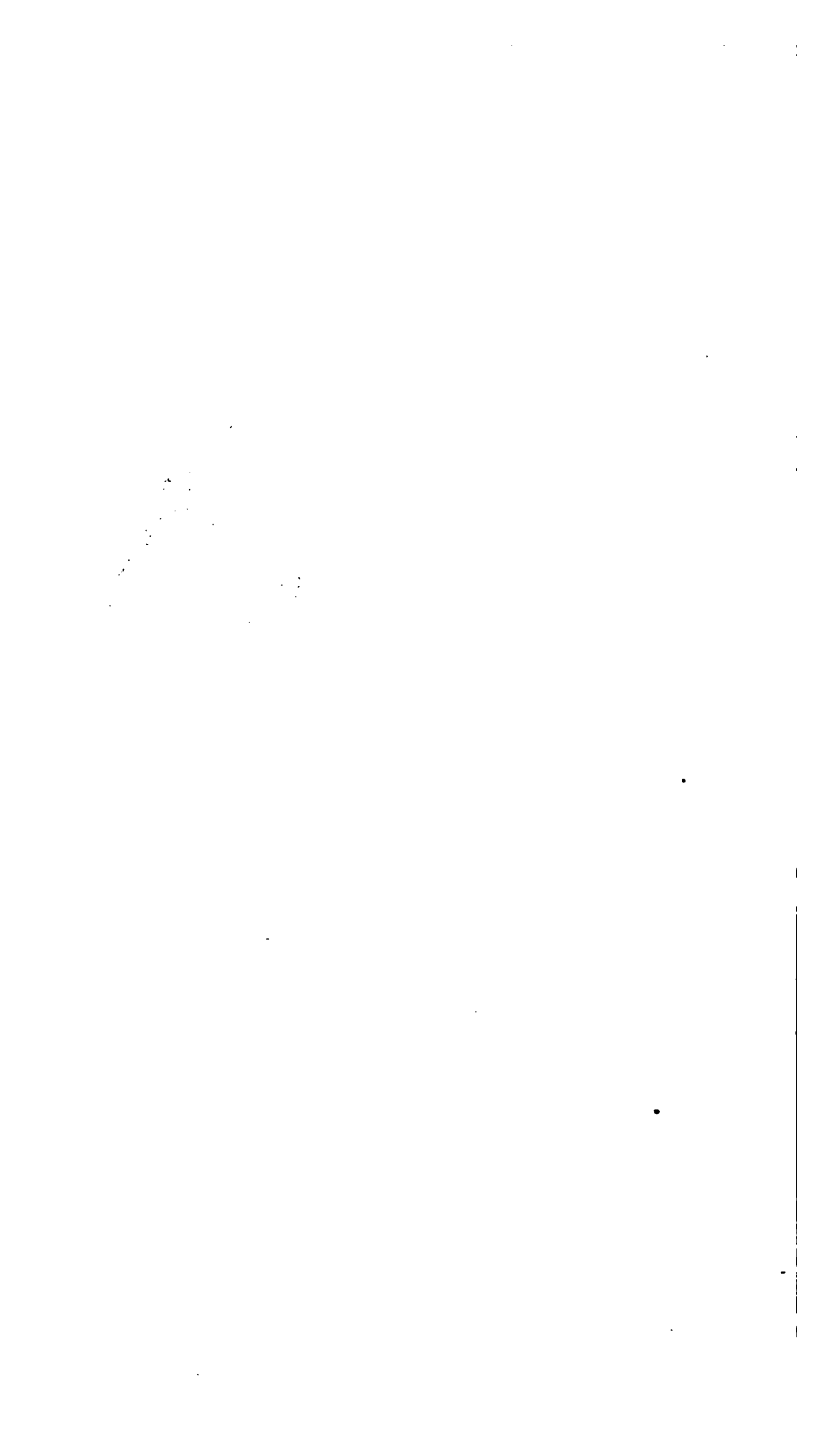
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THE CHURCHMAN'S SUNDAY COMPANION.

Volume the First.



"These temples of His grace,
How beautiful they stand!
The honours of our native place,
The bulwarks of our land."

"And are built upon the foundation of the Apostles and Prophets,
Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

Pray for the peace of Jerusalem; they shall prosper that love thee.
Ps. cxlii. 9.

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THE CHURCHMAN'S

Sunday Companion.

A WORD TO THE READER.

THE "CHURCHMAN'S SUNDAY COMPANION" is intended chiefly for the COTTAGER CHURCHMAN; that he may

1. Become better acquainted with the Church of England and her principles.
2. Know the full meaning and value of her Scriptural Prayers.
3. See something of the success which attends her endeavours to spread the Gospel of Christ.
4. Have an opportunity of better understanding his Bible.
5. Be made acquainted with traits in the characters of holy men; and become imbued with their holy thoughts.

It is hoped that all the papers inserted will partake of the spirit of the learned and pious Hooker, "there will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." And if this little publication shall in any degree contribute to the peace and unity of the Church of Christ amongst us, or promote unfeigned piety in any member of the same; this will infinitely repay the labour which is expended upon it.

The haste with which this our first number has been got up, must be an apology for any inaccuracies. We hope in future to make some important improvements.

JANUARY, 1844.

A

VOL I.

The Church of England :

IS IT NOT WELL TO BELONG TO HER ?

To this question, (and it is an important one,) we answer, yes ; and our reason is, because that the Church of England is a Reformed Branch of the Universal Church of Christ.

They, who expect perfection in any institutions which are under the direction of fallible and sinful man, will be disappointed. For there is so much of weakness in the human mind as to render it impossible for it to be invariably free from error ; and so much of depravity, as to make it certain that the right path will not be pursued without deviation. Hence, as even the Church of Christ (upon earth) has always been a mixture of the evil and the good ; the mind of the Holy Spirit expressed in the Scriptures, has been more or less fully brought forward in her teaching, according to the piety of her ministers. The pure doctrines taught in the times of the Apostles and their immediate successors, were corrupted in the lapse of ages ; and it was not until more enlarged confessions of faith were adopted at the Reformation, that they were freed from the pollution which had been cast upon them.

It may be useful to notice some of the points in which the doctrine of Christ had been perverted, } in order to see more clearly the superior privileges which we enjoy, when compared with our forefathers who lived in earlier days. That which paved the way for many errors was, a denial of the sufficiency of the Holy Scriptures to make wise unto salvation ; or, if it were granted that they did contain the whole counsel of God, an assertion that that counsel was so obscurely expressed as to be beyond the reach of common minds, and that therefore in the interpretation of the written Word, an infallible Judge, the Church, was required. Our Church, however by the

mercy of God returned to the true and uncorrupted view. She considered the miracles wrought by the apostles, the sufferings of them and the first Christians, the testimony of Jews and Heathens, to be a sufficient outward proof of God's having inspired the writers of the New Testament. She believed the Scripture's testimony to its own sufficiency. She took St. Paul's commendation of the religious training of Timothy, as her guide in educating her own children. She declared that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or to be thought requisite or necessary to salvation." (see Article vi. of the Thirty-nine Articles of Religion, printed at the end of the Prayer Book.) And that "though the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith, yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written." (Article xx.) She gives this general rule in her "Homily on the Holy Scriptures:" that we must search the Records of God's will in a spirit of humility and prayer, and with a sincere wish to frame our lives thereby; and that we may then rest assured that we shall not be left ignorant of the way of salvation: we shall possess His word and His ministers; and if we have through necessity less of human instruction, a greater measure of the Holy Spirit's guidance will be afforded us.

Again, the important doctrine of repentance had been mis-stated, previous to the Reformation. It had been taught, that the remorse which proceeds from a dread of punishment is sufficient; that it is enough to repent once a year, or in the last extremities of sickness. But our Church now teaches the doctrine once delivered to the Saints, viz. that we must have that "repentance whereby we forsake sin;" (see the Church Catechism,) that the remembrance of our sins must be grievous unto us, the bur-

den of them intolerable, and that we must desire to serve and please God in newness of life." (see the Confession of sin in the Communion Service.) In a word, she inculcates that godly sorrow which wrought in the Corinthians such carefulness, such clearing of themselves, such indignation, such fear, such vehement desire, such zeal, such revenge. (2 Cor. vii.)

The doctrine of the forgiveness of sins had been equally corrupted with that of repentance, men had been taught to believe that they could merit salvation at God's hands; or that, if not by themselves, yet by means of others, the debt they owed the divine justice might be paid. Our Church, when purified, declared, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works and deservings;" and that "it is arrogancy and impiety for men to declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required."

But the space would fail me to tell of the period of man's probation being lengthened beyond the limits which God has assigned to it, in Purgatory; of worship offered to images; of prayers to departed Saints; of speaking in the congregation in a tongue not understood by the people;—all which have been tried by the unerring standard of God's word, and found deficient and rejected.

What has been advanced, however, will be sufficient to shew, how happy is our lot in being delivered from this fearful darkness. Doubtless many in those gloomy days longed for the heavenly light which we possess. They were deeply interested about their eternal welfare, yet they were debarred from God's word; it was neither read in a language they could understand, nor sincerely preached. And if some few did see a ray of divine truth; it was like a passing gleam of sunshine, which breaks from the clouded sky, and lights here and there upon a favoured

spot, but is quickly gone, and all is dreary as before. Blessed are the eyes which see the things that we see; for many humble, earnest, enquirers after the way to heaven have desired in vain to see the will of God plainly made known, as it is (through God's mercy) embodied in the prayers and Articles of our Reformed Church.

M. T.

[All the points mentioned in this paper are largely discussed in Jeremy Taylor's Dissuasive from Popery. And that work might be referred to as an authority.]

A Word or two about the Prayer Book.

ARE NOT THE PSALMS AN IMPORTANT PART OF THE SERVICE ?

They are not ignorant what difference there is between other parts of Scripture and the Psalms. The choice and flower of all things profitable in other books, the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The ancients, when they speak of the Book of Psalms, use to fall into large discourses, shewing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know, which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned

unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar to all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as other parts of Scripture he doth.—*Hooker's Ecclesiastical Polity, Book V. ch. 37, § 2.*

[Hooker, one of the best Divines of our Church, flourished in the reign of Queen Elizabeth. He was Fellow of Corpus Christi College, Oxford, afterwards Master of the Temple; afterwards he held the living of Boscum in Wiltshire, and finally that of Bishops Borne in Kent, where he died about the year 1600.]

The Village Church.

The day will come again, I firmly believe it, when the parish church shall once more bear its witness to village piety; when its old hoar walls shall tell by many a token the religious care of the pastor and flock for their Father's house; and the seemingly decorations within shall bespeak the diligent attendance and grateful offerings of devout and thankful hands. There can be no brighter vision of a glad and peaceful life, than an English village lying around its church-yard pale, where the affections of a hundred homes lie buried side by side. What a mystery

of love and unity is there; what a grandeur and pathos of sure and simple faith. The Village Church and its mellow chimes, the village tree and the village festival, are thoughts which refresh us even now in the dry and glaring age in which we live and toil. What elements of a happy life, withdrawn from the tumultuous world, still linger around us. Our ten thousand village churches and the parochial system, of which they are the life, have in them a virtue of power to change this laboured and distracted land to be merry England once more. What a home-stead of Christian peace may you make for yourselves, for the aged and poor, the sick and weary, the widowed and world-worn, in your parish church, and the sacred precincts which compass it about. Who can say how much is in your hands? If you make the house of God beautiful and honourable in the eyes of your brethren, who can measure the help you give to your pastor's work? Yours is no light charge; no mere secular office; it is related to the holiest things. I pray you to use it well. Guard the house of God with a dutiful and loving care. And if the Lord blessed the house of Obededom for the Ark's sake, while it tarried with him, believe that he will not forget your love and reverence to his sanctuary. Your year of office will soon be over, and with it the opportunity; and perhaps the blessing will pass to other hands. Use it well, then, as men that would win a blessing of the Lord; remembering how he hath said, "Them that honour me I will me honour; and they that despise me shall be lightly esteemed."—*From Archdeacon Manning's Charge.*

The Ember Weeks.

HOOKER'S OBSERVANCE OF THEM.

He never failed, the Sunday before every Ember-week, to give notice of it to his parishioners, persuading them

both to fast, and then to double their devotions for a learned and pious clergy; but especially the last, saying often, "that the life of a pious clergyman was visible rhetorick, and so convincing, that the most godless men (though they would not deny themselves the enjoyment of their present lusts) did yet secretly wish themselves like those of the strictest lives." And to what he persuaded others, he added his own example of fasting and prayer; and did usually every Ember-week take from the parish-clerk the key of the church door; into which place he retired every day, and lockt himself up for many hours; and the like most Fridays, and other days of fasting.—*Izaak Walton's like of Hooker.*

[The Ember-weeks are the weeks before candidates are admitted to Holy Orders.]

SIR MATTHEW HALE—

HIS LOVE FOR THE HOLY COMMUNION.

He was attended on, in his sickness, by a pious and worthy Divine, Mr. Evan Griffith, minister of the parish; and it was observed that, in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but, with his hands and eyes lifted up, was fixed in his devotions. Not long before his death, the minister told him, there was to be a Sacrament next Sunday, at church; but, he believed, he could not come, and partake with the rest; therefore he would give it him in his own house. But he answered, no: his heavenly Father had prepared a feast for him; and he would go to his Father's house to partake of it. So he made himself be carried thither in his chair, where he received the sacrament on his knees, with great devotion: which, it may be supposed, was the greater, because he apprehended it was to be his last, and so took it as his *viaticum*, and provision for his

journey. He had some secret, unaccountable, presages of his death ; for, he said, that if he did not die on such a day (which fell to be the 25th of November,) he believed he should live a month longer ; and he died that very day month. He continued to enjoy the free use of his reason and sense, to the last moment, which he had often, and earnestly, prayed for, during his sickness. And, when his voice was so sunk, that he could not be heard, they perceived, by the almost constant lifting up of his eyes and hands, that he was still aspiring to that blessed state, of which he was now speedily to be possessed.

OLD JOHN HUMBLE,

AND "THE PRAYER FOR THE HIGH COURT OF PARLIAMENT."

"Well, Mr. Humble," said Sam Restless, bustling up to the cottage door of the former, "come let me read you a bit in this newspaper here. It's the finest paper I ever read for enlightening one about the vices of the aristocracy, the wealth and indolence of the Clergy, the evils the country is labouring under, and the cure for them."

"Nay," said John Humble, "that you shan't. I can spend my time better than in listening to them that speak evil of dignities. I'll tell you what I do, Master Restless. It has been my practice these fifty-years—I always take care to let my mind go along with the minister in every word when the Prayer for the Parliament is offered up, and at the end I say as hearty an amen as I can. For I know I cannot do any thing to mend the country ; but if I can get Him up yonder (and here the old man's eye lighted up as he pointed to heaven) to take matters in hand, all is sure to be right. That's my Politics, and if you'll follow them, you'll be a happier man than you are. So, good night, Master Restless," added Mr. Humble, and walked into the house.

M. T.

THE INWARD CALL TO THE WORK OF THE MINISTRY.

I have shewn you that, in order to be able to trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, ye must have the preparation of a heart turned from sin and disposed to righteousness. Ye must have an inclination to engage in the ministerial work. Ye must have the natural ability necessary thereto; and the preparation of education to qualify you for its discharge. Ye must know it to be a service, and that a spiritual one, inasmuch as the Master whom ye will serve is God himself. Your object herein must be the promotion of his glory; and the means whereby ye are to aim at this—the edification of his people.

Examine then yourselves, my brethren, and may ye be enabled to reply to this enquiry with honest hearts! that so, being proved, ye may use the office of a deacon, being found blameless; and that, being admitted to this ministry, ye may be diligent therein, remembering that “they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” (*From Bishop Denison's (of Salisbury) Charge to the Candidates for Holy Orders in Lent, 1843.*)

IS NOT CATECHISING A GREAT THING FOR CHILDREN?

From the Peacemaker (Sec. 23.) by Bishop Hall.

It was the observation of that wise and learned King James of blessed memory,—that the reason, why so many of ours were perverted to Popish Superstition, was, for that the people were not well grounded by due catechizing in the Principles of Christian Religion;—and that there is no employment in the world, wherein God's ministers can so profitably employ themselves, as in this of plain and familiar Catechizing. What is a building without a foundation? If this groundwork therefore be not surely

laid, all their Divine discourses (for such their sermons are) lie but upon the loose sand, and are easily washed away by the insinulative suggestions of false teachers. As for matters of belief, where the foundation is surely laid of the Doctrine of faith, contained in the *Apostolick, Nicene, Athanasian, Creeds*; and of the Doctrine of the Sacraments, briefly comprised in our publicly allowed Catechism; I see no reason, but to think our people so sufficiently defended against the danger of error, that no heretical machinations could be able to batter or undermine them. And surely, if ever there were or can be time, wherein this duty of Catechising were fit to be enforced, it is this upon which we are fallen, when the souls of Christian people are so hard laid at, not only by *Popery, Anabaptism, Antinomianism, Pelagianism*; but by the confounding and hellish heresies of *Socinianism, Antitrinitarianism, Newianism*, prodigious mischiefs; tending not only to the disturbance of our peace, but to the utter destruction of Christianity.

[Bishop Hall flourished in the time of James and Charles I. He was deprived of his Bishopric and cruelly treated during the great Rebellion; and died in poverty at Heigham. His writings are most valuable.]

POETRY.

THE COUNTRY CLERGYMAN

Near yonder copse, where once the garden smiled,
 And still where many a garden flower grows wild,
 There, where a few torn shrubs the place disclose,
 The village preacher's modest mansion rose.
 A man he was to all the country dear,
 And passing rich—with forty pounds a year;
 Remote from towns he ran his godly race,
 Nor e'er had changed, nor wished to change his place:
 Unskilful he to fawn, or seek for power,
 By doctrines fashioned to the varying hour;
 Far other aims his heart had learnt to prize,
 More bent to raise the wretched than to rise.

* * * * *

Beside the bed where parting life was laid,
 And sorrow, guilt, and pain, by turns dismayed,

The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.

At Church, with meek and unaffected grace,
His looks adorned the venerable place ;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remain to pray.
The service past, around the pious man,
With steady zeal each honest rustic ran ;
E'en children followed, with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed ;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven,
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

Goldsmith.

A Church Calendar.

JANUARY, XXXI DAYS.									
5th	MOON, Full	5h. 34m. aft.	SUN rises 8 8 sets						
12th	— Last Quarter.	9h. 31m. aft.	— do. 8 5 do. 4 12						
19th	— New	6h. 18m. aft.	— do. 7 59 do. 4 23						
27th	— First Quarter.	0h. 31m. aft.	— do. 7 49 do. 4 37						
MORNING LESSONS					EVENING LESSONS				
1	M	Circumcision [and Twelfth D.	Gen. 17	Rom. 2	Deut. a	10	Col. 2		
6	S	Epiphany, Old Xmas.	Isaiah 60	Lu. b	3	Isaiah 49	John c	2	
7	S	1 Sun af Ephipany	Isaiah 44	Matt. 5		Isaiah 46	Rom. 5		
14	S	2 Sun af Epiphany	Isaiah 51	Mat. 12		Isaiah 53	Rom. 12		
21	S	3 Sun af Epiphany	Isaiah 55	Mat. 19		Isaiah 56	1 Cor. 3		
25	T	Conv. of St. Paul	Wisd. 5	Ac. d	22	Wisd. 5	Acts 26		
28	S	4 Sun af Epiphany	Isaiah 57	Mat. 25		Isaiah 58	1 Cor. 9		
30	T	K. Charles M. *	2 Sam. 1	Mat. 27		Jer. e	12	He. f	11
* Proper Psalms.—Morn. 9, 10, 11.—Even. 79, 94, 85.									
a Begin ver. 12. b To ver. 23. c To ver. 12. d To ver. 22.									
e Or Dan. 9 to ver. 22. f Begin ver. 32, and ch. 12 to ver. 7.									

THE
Churchman's
Sunday Companion.

The Church of England:

IS THERE NOT A GROWTH OF REAL PIETY IN HER?

To this the pious Churchman may answer, Yes, with unfeigned joy; if he considers the state of the Church of England now and a hundred years since.

An acknowledgment of sin, however it may cause the enemies of the transgressor to exult, is always the way of safety. It engages the favour of the Almighty towards the penitent; it gives glory to Him by confessing the righteousness of His ways; and He will in due time lift up those who humble themselves under His mighty hand. And as with an individual, so with a Church. Let us justify God in all the trials which He has permitted to happen to us. Let us continue patient in well-doing, and we shall put to silence the reproaches of our enemies. He has smitten, and He will heal us.

In the times which succeeded the Reformation in the days of Queen Elizabeth, there unhappily sprung up in our Church a spirit of controversy about ceremonies. And each party forgot, that ceremonies are things indifferent in themselves; and the one decreed them as utterly at variance with the real spirit of religion; whilst the other insisted that true piety could not be maintained without a rigid adherence to them. Had both parties viewed the matter calmly, and humbly, and according to God's word, the peace of the Church had not been disturbed as it was

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during the reign of Charles I.: whatever might have been the state of the political world, at least the household of faith would not have been so grievously divided.

The Puritans, as they were called, had their time under Cromwell. But on the restoration of Charles II. to the throne, there was a violent re-action. And because the Puritans had made a great profession of sanctity (often, it is to be feared, unaccompanied with real piety) it became the fashion afterwards to ridicule any who wished to separate themselves from the ungodly manners of the age. And God, since we took no warning from our previous sufferings, permitted us to fall into a spiritual torpor. Priest and people became too generally averse to real holiness; and mere discourses on morality took the place of Christ crucified, which is the only effectual incentive to devotedness of life. Hence too many remained entirely ignorant of the way of salvation. And the great object, for which the Church of Christ should exist on earth, the salvation of men's souls, remained unanswered.

Yet even in these dark days God left not himself without witnesses to His truth. There were holy and devoted men in our Church, who mourned over the sins of their people, and fearlessly declared the counsel of God. Such were Bishop Horne, Bishop Lowth, Bishop Porteus, Bishop Horsley. Nor these alone; but many others, whose humility led them to content themselves in the sphere which providence assigned them in their respective parishes; whose names are not generally known, being written (and where should a devoted Clergyman wish to be enrolled else?) being written in the affections and memories of their flocks and registered in the Book of Life. These our forefathers sighed for better days: their sighs, their tears, their prayers, their earnest endeavours, are noted on high. They peradventure perceived that a better day was dawning upon our Church; and they rejoiced, though not permitted to see it open upon them. Blessed

are our eyes! for we see a state of vigour and activity, which they desired to see, but did not behold.

A Word or two about the Bible:

WHICH IS THE BEST WAY TO UNDERSTAND IT ?

"For the understanding of these, (the Scriptures) the means he (the Country Parson) useth, are, first, a holy life, remembering what his Master saith, that *if any do God's will, he shall know of the doctrine.* (John vii) and assuring himself that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them.

The second means is prayer, which, if it be necessary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of ourselves to draw with? Wherefore he ever begins the reading of the Scripture with some short inward ejaculation, as, *Lord, open mine eyes, that I may see the wondrous things of thy law, &c.*

The third means is a diligent collation of scripture with scripture. For all truth being consonant to itself, and all being penned by one and the self-same Spirit, it cannot be, but that an industrious and judicious comparing of place with place, must be a singular help for the right understanding of the Scriptures. To this may be added, the consideration of any text with the coherence thereof, touching what goes before, and what follows after, as also the scope of the Holy Ghost. When the apostles would have called down fire from heaven, they were reprov'd, as ignorant of what spirit they were. For the law required one thing, and the gospel another; yet as diverse, not as repugnant; therefore the spirit of both is to be considered and weighed.

The fourth means are commenters and fathers, who

have handled the places controverted, which the parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him ; so doth he assure himself, that God in all ages hath had his servants, to whom he hath revealed his truth, as well as to him : and that as one country doth not bear all things, that there may be a commerce ; so neither hath God opened, nor will open, all to one, that there may be a traffick in knowledge between the servants of God, for the planting both of love and humility. Wherefore he hath one comment at least upon every book of scripture, and ploughing with this and his own meditations, he enters into the secrets of God treasured in the Holy Scripture.”—*George Herbert's Country Parson.*

A Word or two about the Prayer Book.

IS THERE ANY THING THAT MAKES IT PROPER THAT
THE APOSTLES' CREED SHOULD BE PLACED WHERE
IT IS IN DIVINE SERVICE ?

“The place of it in our Liturgy may be considered with respect both to what goes before and what comes after it. That which goes before it are the lessons taken out of the Word of God : for ‘faith comes by hearing,’ (Rom. x. 17.) and therefore when we have heard God’s word, it is fit we should profess our belief of it, thereby *setting our seals* (as it were) to the *truth of God*, (John iii. 33.) especially to such articles as the chapters now read to us have confirmed. What follows the Creed are the Prayers grounded on it : for we cannot ‘*call on Him in whom we have not believed.*’ And therefore, since we are to pray to God the Father, in the name of the Son, by the assistance of the Holy Ghost, for remission of sins, and a joyful resurrection ; we first declare that we believe

in God the Father, Son, and Holy Ghost, and that there is remission here, and a resurrection to life hereafter, for all true members of the Catholic Church; and then we may be said to pray in faith."—*Wheatley on the Common Prayer.*

[Our readers need scarcely be reminded that the word Catholic means Universal, and the Catholic Church the Universal Church of Christ.]

Church Worthies:

No. I.

THE REV. BERNARD GILPIN.

"He, being dead, yet speaketh."—*Heb. xi. 4.*

Under the head "*Church Worthies*," we propose to give from time to time, short sketches of some of those members of the Church of England, clerical and lay, who may be termed "the excellent of the earth." In this series we shall comprehend men of all ranks and degrees, and endeavour to exhibit in each the character of the devout Christian as well as the consistent Churchman. As our little periodical emanates from the North, we have thought that a more fitting selection for the commencement of this series could not be made than the person of BERNARD GILPIN, who obtained so justly the titles of the "*Apostle of the North*," and the "*Father of the Poor*."

Bernard Gilpin was born in the year 1517. He was the youngest son of Edwin Gilpin, of an ancient and honourable family in Westmoreland. After he had completed his grammar-school education, he went, at the age of sixteen years, to Queen's College, Oxford. He very early gave evidence of powers of mind of no common order, and these he applied with unremitting diligence chiefly to the study of those religious questions which were exciting so much attention at the time, i.e., questions relating to the difference between the Churches of Eng-

land and Rome. Though Gilpin had been brought up in the Romish faith, he soon discovered his leaning to, and his ultimate adoption of, Protestant principles.

After he had taken orders, he remained in Oxford until the thirty-fifth year of his age; about which time he accepted (though contrary to his will) of the living of Norton, in the diocese of Durham. Increasing years brought with them increasing light on the doctrines and principles set forth by the Reformers. Gilpin was much too honest to conceal the truth which he had received: this brought him into frequent difficulties. But none of these things moved him. Neither the temptations of friends, nor the threats of his enemies caused him to turn aside from his one single purpose, viz. *to preach repentance and salvation by Christ.*"

As a *preacher*, Gilpin was powerful, convincing, and scriptural. As a *pastor*, he was untiring in his labours of love, and unwavering in his attachments. Some idea may be formed of his zeal, when it is recorded, that once every year, generally about Christmas, he travelled through several parishes in Northumberland, Cumberland, Westmoreland, Yorkshire, and Cheshire, staying in each place two or three days, reproving and exhorting, with all earnestness and affection. His *uncompromising boldness* may be gathered from the following incident: On one occasion, being summoned by Dr. Barns, then Bishop of Durham, to preach a visitation sermon, he respectfully declined. On a future occasion, being requested, he acceded, though most unwilling. At the close of his discourse, he made a most pointed address to the Bishop, the result of which alarmed his friends, but did not at all move him. He knew whose minister he was, and that "*if he yet pleased men, he should not be the servant of Christ.*" When Gilpin, after dinner, was about to take his leave, the Bishop said to him, "Sir, I propose to wait upon you home myself." He did so, and when he found himself in

Mr. Gilpin's parlour, he seized his hand, and eagerly said, "Father Gilpin, I acknowledge that you are fitter to be Bishop of Durham than I am to be parson of this church of yours. Forgive my past injuries, father. I know you have enemies; but while I live Bishop of Durham, be sure none of them shall cause you any further trouble."

Mr. Gilpin's hospitality was munificent and unbounded. Every fortnight he spent in his family forty bushels of corn, twenty bushels of malt, a whole ox, and many other provisions. Every Thursday in the year, a large quantity of meat was dressed for the poor; and they received every day whatever quantity of both they desired. Each Sunday, from Michaelmas to Easter, he made a kind of public day, on which he received his parishioners and their families.

No wonder that the "last end" of a man so devoted to his Master's work should be peaceful and tranquil. In February, 1583, being sensible that his end was near, he called around his bed-side his friends, servants, and scholars—gave to each, the most affectionate and suitable advice, and assured them that no hope, except that which is "*full of immortality*," can "*bring a man peace at the last*."

He died on the 4th of March, 1583, in the 66th year of his age, and was interred in his Church of Houghton-le-Spring.

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beams the closing eyes,
How gently heaves the expiring breast!

A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfetter'd soul enjoys.

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say
"How blessed the righteous when he dies."

Jack Thompson and the Burial Service.

"Judge nothing before the time."—1 Cor. iv. 5.

"A nice set of people you Church-people are," said Jack Thompson, to old Mr. Daniel, the Parish Clerk of Oakby; "your old parsons send every body to heaven; good, bad, or indifferent; drunkards, thieves, liars, or any body; it does not matter who they are; they are all safe, according to your parsons." This blustering attack roused old Mr. Daniel: for he loved his Church, and he loved her ministers; and the remark included old Dr. Plaintext, the aged Rector of Oakby, whom Mr. Daniel looked upon as a sort of Apostle. He looked up from his book which he was reading, as he sat at the door of his cottage, and was going to make a sharp reply; but remembering the words of St. Paul, "in meekness instructing those that oppose themselves," he curbed his temper, and simply asked his wayward and factious acquaintance, "whether he thought it generous to attack an old man like him in such a rough uncalled-for way." Jack looked abashed at this calm reply, and was going to steal off; when Mr. Daniel said, "Nay, nay, neighbour, I don't want you to go: I know you are a good-natured man, only a bit too sharp in your temper, and you are led wrong by the persons you got among when you were apprentice at Hatechurch; but perhaps you did not mean to hurt me, after all; and if you will come and just sit a bit here on the bench, I dare say I can explain to you all about it." Jack, who was really an honest open-hearted fellow, though a bit too warm, as Mr. Daniel said, could not stand out against the old man's kindness; and so he sat down, acknowledging that he had been too hasty, and promising to make amends by listening patiently to what the old Clerk had to say.

"Well, now," said Mr. Daniel, "tell me, have you ever looked at your Prayer Book, to see whether what these people told you against the burial service was true or not?"

"Well," said Jack, "I'll tell you honestly ; truth goes the furthest, and nothing needs a lie ; I never did look at the Prayer Book as you say ; and to speak fairly, they prejudiced me so against it, that I have not taken the Prayer Book I got when I was a boy, out of my box for this five years."

"Well, then, let us just look at the Prayer Book first, and see what it says. Here is one that Dr. Plaintext gave to my old mistress with a fine large print : ' We meekly beseech thee, O Father, (it says) to raise us from the death of sin into the life of righteousness ; that, when we shall depart this life, we may rest in Him, as our hope is this our brother doth.' Now, this does not send them to heaven."

"Well," said Jack, "it does not, for sure. But it hopes they have got there."

"Well, and does not the Apostle tell us in the first Epistle to the Corinthians, that ' charity hopeth all things ?' (xiii. 7.) and don't you remember what you said about Tom Raffle, that was second cousin to your mother ? You were talking to me about him, and you said, you did not know, but you hoped he might, after all, be found in the right place. And you know he, poor fellow, had led a sad life, and Dr. Plaintext could not make much of him when he was laid a-dying, and I dare say, you thought it very kind and charitable to say about him even, he hoped all was well."

"Well, well, Master Daniel," said Jack, "that comes home. And when we consider, that the Clergyman perhaps feels towards all something as we feel towards our relations, we can see how he may sincerely hope that it is well with all."

"Well, and I will tell you something that Dr. Plaintext said about this in a sermon once ; he was preaching against people 'judging one another.' And he spoke about that part of the Burial Service. And he said, per-

sons might hope very much, or very little ; it might be faint and feeble, or it might be bright and blooming ; it might be next door to being quite certain, or it might be next door to despair. And I always notice, that when Dr. Plaintext is saying that prayer ; if he is burying a person that he knew to be a real Christian, then his countenance will brighten up, as if he could half see them in heaven ; but if it is a person that has led a wicked life, he says it in a quiet, half-desponding way ; as if he would hope, after all, that he is not hell. Now, how gentle, and how kind this seems."

"Well," said Jack, "that's the finest explanation of a thing I have ever heard. I'm much obliged to you, Mr. Daniel, and when I'm fast about any thing, I'll come to you again. Depend upon it, you sha'n't hear me railing against the Prayer Book again on a sudden."

"Well," said Mr. Daniel, "I hope I sha'n't. For this Prayer Book is a Scriptural Book and an ancient Book. It has led numbers to Christ and to heaven ; and it will lead us there, if we use it as we ought. So, good night, neighbour. And let us remember that it is an awful thing to say of any particular man, 'that man is in hell.' God must judge him, and let us 'judge nothing before the time, until the Lord come.'" (1 Cor. iv. 5.)

DR. KILBIE,

ONE OF THE TRANSLATORS OF THE BIBLE IN THE REIGN OF JAMES I
INTERESTING ANECDOTE OF HIM.

Dr. Kilbie was Rector of Lincoln's College, Oxford.

The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company ; and they going together on a Sunday with the Doctor's friend to that parish-church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, (not expecting such a hearer as Dr. Kilbie,) and shewed three reasons

why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the Doctor's friend's house; where, after some other conference, the Doctor told him, "He might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation: and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said; he and others had considered them all, and found thirteen more considerable reasons why it was translated as now printed:" and told him, "If his friend," then attending him, "should prove guilty of such an indiscretion, he should forfeit his favour." To which Mr. Sanderson said, "He hoped he should not." And the preacher was so ingenuous as to say, "He would not justify himself."—*Izaak Walton's Life of Bishop Sanderson.*

The Churchman's Portfolio.

ST. VALENTINE, a priest of Rome, for assisting the martyrs, in the persecution of Claudius II., was apprehended and beheaded on the 14th of February, A. D. 271, and very early canonized. The practice of sending valentines on this day has prevailed much in Europe, and the customs attendant on the same have been celebrated in our old English songs. It arose from the desire of several zealous persons to put an end to the superstitious practice celebrated in ancient Rome on February 15, of boys drawing by lots the names of girls, in honour of Juno Februata, instead of which they permitted the names of saints to be drawn which might be made subservient to the recollections of religious history. These got the names of valentines: but being afterwards abused, the ceremony degenerated again.

POETRY.

LINES

Quoted in a Tract entitled "The Church the nursing-mother of her people."

I love the ivy-mantled tower
 Rock'd by the storms of passing years;
 The grave, whose melancholy flower
 Was nourish'd by a martyr's tears.

THE
Churchman's
Sunday Companion.

Churchmen :

WHAT SHOULD THEY DO AT THE PRESENT TIME ?

It is their duty, first of all, to be thankful when they see the great number of New Churches which are being built throughout the Kingdom.

It appears that in England and Wales there have been 632 Churches consecrated during the ten years between 1833 and 1842.

And that in the Diocese of London alone, from 1828 to 1843, there were 100 Churches consecrated.

For this information we are indebted to the "Churchman's Almanack" for this year. And few, who know what is being done in the populous parts of the kingdom in the way of church building, will doubt that during the next ten years, far more than 632 will be added to the list of new churches. Should the example of the vicars of Leeds and Bradford be followed ;* all the large

* Dr. Hook's (the Vicar of Leeds) plan is to subdivide his large parish into smaller parishes of 5000 inhabitants. The incumbent of each Church will therefore become the *Vicar* of his parish. The conditions to be fulfilled before these privileges can be granted, are that there shall be a school and vicarage house to each Church ; and that the whole of the pews in the body of the Church shall be declared *free* and *unappropriated* for ever: Dr. H. sacrifices one half his income, and the patronage of all the Churches. When the plan is fully carried out, there will be *thirty* Vicars instead of *one*.

Dr. Scoresby (the Vicar of Bradford) has not as yet fully divulged his plan, and therefore we are only able to state that he
MARCH, 1844.

towns will be divided into separate parishes, and every poor man will have his church, every poor child will have a school to go to, and the footsteps of the Parish Priest will be a familiar sound in every cottage. May God hasten in mercy the time when this shall be the case ! And may there not be wanting a faithful minister to every portion of our land ! That will be glorious indeed. For even in the present increase of Churches there is enough to raise the desponding heart. Here, the pious Churchman may reflect, the ministers of Christ are from Sabbath to Sabbath to beseech sinners to be reconciled to God. Here children are to be presented to their Saviour in Holy Baptism. Here the little ones (concerning whom the good Shepherd has given the tender injunction, " feed my lambs ") are to be taught the way to heaven. These will be " places where prayer is wont to be made." In these Houses of God the pure Word of God will be read. Here the misery of sin, the necessity of a change of heart, the nature of repentance, the readiness of Christ to forgive the returning penitent, the comforts of the Spirit of grace, the joys of heaven, the torments of hell, the blessedness of those that endure—are to be made known. Here that sacred and immortal food, which Christ prepares for His true, penitent, believing servants, is to be offered in the most comfortable Sacrament of His Blessed Body and Blood. Hither, when worn with temptations and sorrows and trials, the weak and half-conquered servant of Christ may come, and renew his strength, and proceed with greater vigour in his spiritual journey. Blessed are our eyes, which see such provision made for the spiritual wants of our fellow-countrymen. Thrice blessed, if we avail ourselves of the advantages here afforded.

proposes to divide his large and populous parish into parishes of 4500 inhabitants. In this case there will eventually be about the same number of Vicars as are contemplated in Leeds.

But there are other duties incumbent upon us as members of the Church established in these kingdoms. We have seen, (in January and February) indeed, the unspeakable happiness of belonging to a Reformed Branch of the Universal Church, and of seeing that Church active and vigorous under the refreshing influence of God's Spirit. Yet we have seen enough in the brief glance we took at the Church's History, to know, that it is possible for us in future generations to sink into lukewarmness, and even to become tainted with unsoundness of doctrine. And it naturally becomes a question, can we do anything to avert so fearful an evil ?

We may ; 1. By practically improving our privileges.

We are members one of another. We are a community. And if one member suffer, all the members suffer with it. The aggregate of the sins of a nation or Church is formed from the transgressions of individuals. And we know that a neglect of improving the advantages enjoyed is invariably punished by a withdrawal of those privileges. If we do not grow in holiness under the instructions of a pious Clergy, we shall have careless Pastors sent to feed us. And is it not a fearful consideration, that we as individuals may be the means of bringing on so sad a state of things ? Let us fear, lest such should be the case ; aim after greater personal holiness ; and endeavour, that on our part there may be nothing to prevent the truth being handed down to future generations uncorrupted and unimpaired.

2. And the second means will be prayer ; earnest, daily, prayer ; that the Holy Spirit may be poured out on the members and ministers of the whole Church ; and more particularly on those who shall worship or minister in these newly consecrated Houses of God : that He may be a mouth and wisdom to those who teach : that He may display the light of truth to those who learn : that He may convince the careless of sin, and lead the peni-

tent to Christ for pardon : that he may help the infirmities of those who pray, and refresh the contrite at the table of their crucified Saviour : that he may prepare each humble worshipper for heaven : that so these earthly Sabbaths may be a preparation for that which shall never end.

The Offertory.

That the collection of the offerings of the people every Lord's day is a Scriptural practice, no one conversant with his Bible can deny. For the Apostle wrote to the Corinthians—"Now, concerning the collection for the saints, as I have *given orders to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come.*" (1 Cor. xvi. 1—2.) The Church, acting on this, and similar other passages, has ordered that the alms and offerings of the congregation be received on *every* Sunday and other holy-day, thereby giving an opportunity to every one of her members to *join his alms to his prayers*, that, like those of Cornelius, they may together go up for a memorial before the Lord.

It is much to be regretted that this *scriptural* practice of a weekly collection should have been so long neglected, for which neglect no solid excuse can possibly be presented. The custom has been dropped from time immemorial. Many are the pleas set up against its introduction, but all of these may be found, by careful examination, to result from that selfishness which grudges any demand "*to minister to the saints.*" We know that its introduction has been attended with the happiest results, and we believe that its more general adoption would tend very much to rouse the members of the church to the

high responsibility which rests upon them to *give as of the ability that God giveth.*

If any of our readers should question the justness of our remarks, we earnestly invite their attention to the following statement of facts :

"That you may form some idea of what may be done by a Congregation, that of St. John's, Cheltenham (Alexander Watson, Incumbent) if only *all* its members would do *according to their power* as almoners of an Almighty Father's bounty, we may mention that those who worship in this sanctuary have, during the past year, contributed for their own Schools and the general purposes of the Church, *over and above their gifts to other local objects*, the sum of £684 3s. 7d. viz :—

	£.	s.	d.
Society for promoting Christian Knowledge	27	1	0
Ditto, Translation Fund	11	1	0
Society for the Propagation of the Gospel in Foreign Parts	142	2	0
Society for Promoting Employment of Additional Curates in Populous Places	110	10	0
National Society	23	5	8
Ditto, Special Fund, for Manufacturing and Mining Districts	50	0	0
Church Building Society	81	10	6
Ditto, Queen's Letter	48	8	5
St. John's Church Schools *	190	5	0
	<u>£684</u>	<u>3</u>	<u>7</u>

* In this amount are included—Collections for Additions to the Buildings; for a Lending Library; and for the Clothing Club."

Sponsors and their Duties.

A Dialogue between Old Mr. Daniel, the Parish Clerk of Oakby, and James Booth, a Native of the Village.

It was a beautiful Sunday evening in autumn. The woods were beginning to change colour; and the various hues of the foliage, though not a leaf had as yet been shed, bespoke calm and gradual decay. Old Mr. Daniel,

the venerable-looking parish-clerk of the secluded village of Oakby, was sitting at his cottage-door, enjoying the tranquillity of the scene. He was thinking how much he resembled these leaves : no untimely disease had, like a pinching frost, cut him off in his early days ; no sudden accident had snatched him away in the fulness of manhood ; he had passed his spring and summer, and was peacefully expending his autumn. He considered how soon, like these leaves, he should be consigned to decay. Yet not, like them, to decay for ever ; there would return an everlasting spring for true believers ; and he hoped, through the merits of his Saviour, to attain to the resurrection of the just. " Yes, 'I believe,' " involuntarily exclaimed the good old man, " 'I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting : Amen.' " These Articles of the Christian's belief he had repeated on each successive Sabbath from childhood ; them he was taught to believe on the authority of God's unerring word : and they now formed his stay when heart and flesh were likely soon to fail. Just at this moment, up came James Booth.

" Good evening, Mr. Daniel," said James, " I hope you are quite well. I thought I would not leave the village without stepping in to see you and ask how you are."

" Thank you, James, thank you," said the old man, " I'm glad to see you. But I thought may be you had learnt better than to like us old-fashioned folks since you went to live at Lovechange. There's John Thompson, who is a few years older than you are ; when he came back to Oakby, he had got to be too wise to listen to Dr. Plaintext any longer. And I could never bring him to hear reason about the Church or the Prayer-book till the other night. Time makes great changes, James ; time makes great changes."

" So it does, Mr. Daniel ; but I feel thankful that it has made very little in me. I feel more and more thankful

every year I live for the pains Dr. Plaintext took with me when I was a boy. His going through the catechism year after year, with Scripture to prove and explain it, fixed me so firmly in the great truths of the Bible, that I have never felt inclined to be carried about with every wind of doctrine; (and there are plenty at Lovechange) and the teaching us to understand the Church Prayers, as he did, made me better able to "pray with the understanding." Indeed I see that if I follow the line marked out by the Church, I am going close to Scripture; and am quite as likely to get safe at last as if I followed the new-fangled plans of a few modern persons, however good they may be. The great men of our Church who arranged these things left them for us to follow: and we know what a blessing the descendants of Jonadab the son of Rechab obtained for obeying their father's wishes." (Jer. xxxv.)

"Well, James, I'm glad to hear what you say. This seeking after novelty is most generally, I am afraid, the consequence of a wilful spirit. Then, you will like, now and then, to come again to Oakby Church?"

"Yes, Mr. Daniel, there is nothing that delights me more. I am hoping to have my little child baptized next Sunday; and I am following the plan Dr. Plaintext recommended of having communicants for Godfathers and Godmother. But they sneer at the idea of Sponsors at Lovechange; and so some of my relations here are coming over to stand for it."

"Well, never mind their sneering, James. It is an old custom; and when it is used as it should be, it is a great benefit. And any thing may be abused; the reading of the Bible may be abused; the coming to Church may be abused."

"Well, Mr. Daniel, I'll just tell you what I thought about the matter. I thought that as it was a custom soon after the times of the Apostles, (as Dr. Plaintext said, we

might find from some of the ancient authors) it ought not to be sneered at, at any rate. And then I thought, supposing that I was to be taken away, would there be any body who would give a kind look after my poor boy, and help and advise his poor mother in bringing him up in the fear of God? Or supposing I had grown careless, would it not be a great mercy to have somebody to reason with me calmly about my duty to my child? Or supposing I and my wife did live, and did our duty, yet I felt it would be a blessing to my child to have three persons to give him now and then a kind word of advice and encouragement, and to mention him in their daily prayers. And this is what the Church wishes us to have in Sponsors."

"Yes, that's just my notion about it, James. And if all would but heartily try to do in this way, there would be very little difficulty in getting sponsors; and it would be the greatest blessing to the rising generation."

"It is not possible to tell what might be done for children through the blessing of God."

"Now, Mr. Daniel, there is one objection they pretend to bring against having questions put in the name of a child. They say this is all nonsense; for you cannot promise for a child to do what it cannot understand."

"Well, but don't you know that Squire Worthy died all on a sudden, a year or two back? and Squire Worthy's son was only quite a child then. And so the property is to be managed for him till he comes to be one-and-twenty. And Farmer Freeman's lease was just run out, and it was obliged to be signed again, and the little Squire could not do it. Now who did it for him?"

"Why, the Trustees under the old Squire's will to be sure."

"Well, but they promised for him things that he could not understand. But they are things that he is bound, when he comes to age, himself to perform. And so little infants promise to repent of sin and believe the Gospel by

their sureties; which promise, when they come to years themselves, they are bound to perform."

"I never saw that so before, Mr. Daniel."

"Well, but it is so; and then Dr. Plaintext always tells us that by being baptized we are bound to 'walk in newness of life.' (Rom. vi. 4;) and unless we do that, we cannot be saved. And so when a child is baptized, it is bound all the same, whether the promises are solemnly made before the Minister or not. And I am sure it makes it seem a much more serious thing to be baptized, when the promises are made."

"But there is nothing like shewing them that sneer a man who acts according to his duty. And I'm sure there's one in Oakby as does. Must I tell who I mean?"

"Yes, do; it will be a good answer to some of my neighbours at Lovechange."

"Well, you remember poor Tom Raffle; a sad fellow he was. Poor fellow! he worked with William Johnson at Farmer James's. So he asked William to stand for his child Jemmy. So William always put in a word or two into his prayers for poor Jemmy. And then, if it had not been for William, Jemmy would never have been sent to the Sunday School. And then, when poor Tom died, four or five years since, William went on taking care of poor Jemmy; seeing that he went to School and Church, and praying for him. And William is a very particular man for instructing of his children on a Sunday night. You may see them after they have got their tea, sitting round the table, looking for the texts; and they are always questioned, to see what they remember of the sermons and the catechising. And then he reads them some account of some particularly good and pious man, perhaps in some book Dr. Plaintext lends him. And then they sing a hymn or two, and then they have prayers. And so they finish their Sunday. And William is so kind to poor Mary Raffle, that he asks her to come and bring

Jemmy to spend their Sunday night at his house. This is what I call doing their duty. And Jemmy will never have to complain in the day of judgment, 'no man cared for my soul.'"

"He won't, he won't, Mr. Daniel. But the sun is just setting, and the dew is falling. So I must wish you good night."

A Word or two about the Bible:

THE BOOK OF GENESIS.

This Book is called Genesis, because it contains an account of the Creation of the World.

"It comprises the history of about 2369 years, or of 3619 years, according to the larger computation of Dr. Hales. Besides the history of the creation, it contains an account of the original innocence and fall of man; the propagation of mankind; the rise of religion; the great defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the call of Abraham, and the divine covenant with him; together with the first patriarchs, to the death of Joseph.

This book also comprises some important prophecies respecting the Messiah.—*Horne's Introduction to the Study of the Scriptures.*

"Divine Instructor, gracious Lord,
Be thou for ever near:
Teach me to love thy sacred word,
And view my Saviour there."

Churchman's Portfolio.

PRAYER—ITS BLESSEDNESS,

The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we

know even of saints in heaven, that they pray. And therefore prayer, being a work common to the Church as well triumphant as militant, a work common unto men with angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer?—*Hooker*.

GEORGE HERBERT—HIS DEATH BED.

The Sunday before his death, he rose suddenly from his bed or couch, called for one of his instruments, took it into his hand, and said

My God, my God,
My music shall find thee,
And every string
Shall have his attribute to sing.

And having tuned it, he played and sung :

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King :
On Sundays heaven's door stands ope ;
Blessings are plentiful and rife,
More plentiful than hope.

Thus he sung on earth such hymns and anthems as the angels, and he, and Mr. Farrer, now sing in heaven.—*Izaak Walton's Life of George Herbert*.

[George Herbert, the learned and pious author of "The Country Parson," was Rector of Bomerton near Salisbury, in the reign of Charles I.]

POETRY.

THE CHURCH AND STATE.

The palmy days of England will be fading fast away,
The palaces and sanctuaries mouldering to decay,
'Ere the dark and boding years shall come, when hastening to
their fate,
Her Children dare aloud to cry "Divide the Church and State."

I love the good old motto of my Fathers' olden time,
For which they suffered, fought, and bled; and deemed it not a crime
To be found amongst the ranks of the learned, good and great,
Who proudly raised the banner of our glorious "*Church and State*."

Then rally round its standard, as Britons firm and true,
And ne'er desert old doctrines, in this mania for new,
But dare protect the rightful cause, and whatever be our fate,
Stand boldly forth to guard from harm, the flag of "*Church & State.*"

I love the Church of England, where my infant head was bless'd ;
And beneath whose sacred shadow our fathers sweetly rest ;
Where my youth was taught to honour whatso'er is good and great,
And rather die beside than strike, our colors, "*Church and State.*"

Then wave the banner! wave! where it leads we know no fear,
For thousands gathering round it, from the peasant to the peer,
With British hearts, and British warmth, which nothing can abate,
Shall shout, "lift up the banner of our glorious *Church and State*."

A Church Calendar.

MARCH, XXXI DAYS.									
4th	MOON, Full	9h.	2m. aft.	SUN rises	6 40	sets	5 44		
11th	— Last Quarter.	1h.	20m. aft.	— do.	6 25	do.	5 56		
19th	— New	0h.	17m. mor.	— do.	6 6	do.	6 9		
27th	— First Quarter.	5h.	2m. mor.	— do.	5 48	do.	6 23		
MORNING LESSONS				EVENING LESSONS.					
1	F	David, Abp. of Mene- [via. Emb. Day. Fast.	Deut. 15	Lu. 12	Deut. 16	Eph. 6			
2	S	Cedde or Chad, Bp. of [Lichfield, Em. D. Fa.		17	13	18	Phil. 1		
3	S	2 Sunday in Lent.	Gen. 27	14	Gen. 34	2			
10	S	3 Sunday in Lent.	39	21	42	1 Th. 1			
17	S	4 Sunday in Lent. [St. Patrick.	43	John 4	45	2 Th. 3			
18	M	Edward, K. of W. Sax,	Judges 4	5	Judges 5	1 Tim. 1			
20	W	Spring begins.	8	7	9	4			
23	S	Fast.	14	10	15	2 Tim. 1			
24	S	5 Sunday in Lent.	Exod. 3	11	Exod. 5	2			
25	M	Ann. of V.M. [Lady D	Ecclus. 2	12	Ecclus. 3	3			
29	F	Camb. Term ends.	Ruth 3	16	Ruth 4	Philem.			
30	S	Oxf. Term ends.	1 Sam. 1	17	1 Sam. 2	Heb. 1			
31	S	6 Sunday in Lent.	Exod. 9	Mat. 26	Exod. 10	Heb. a5			

a To ver. 11.

THE
Churchman's
Sunday Companion.

The Churching of Women.

It is much to be regretted that there should be so much misunderstanding relative to this rite of the Church. In order to give our readers an insight into its reasonableness, we make the following observations.

It was one of the requirements of the Jewish Church, that the mother of the child should not join in any public act of worship till she had made the appointed offering for her purification. (See Leviticus xii. 2. 6. 8; Luke ii. 22—24.) The Christian Church also requires the woman, at the usual time after child-birth, to come into the Church with the voice of prayer and praise, and to make her thank-offering.

That which Scripture enforces, and the Church requires, reason also most strongly recommends. The mother has been brought very low, nigh, perhaps, to the gates of death. Trouble and heaviness came upon her; pain and anguish took hold of her; and she cried unto the Lord in her distress. But now she is safely delivered from so great a danger, and restored to her usual health, is it not right and meet that she should return to give thanks to Him who "has dealt so lovingly with her," who has "delivered her soul from death, and her feet from falling?" The practice enjoined by the Church cannot but commend itself to those who will give it an impartial consideration, and not less so the form of thanksgiving appointed for the occasion. In this form may be observed,
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a suitable preface directed to the woman, (*"Forasmuch &c."*) whereby she is exhorted to a grateful acknowledgment of the mercy vouchsafed her; and then follows the manner in which she is to perform the same, the first of which are two psalms, viz., the 116th, (*"I am well pleased, &c."*) and the 127th, (*"Except the Lord," &c.*) After the psalms the Lord's prayer is introduced, with the *lesser Litany*, (*"Lord, have mercy," &c.*) to which the *doxology* (*For thine is the kingdom," &c.*) is added, by reason of its being an office of thanksgiving. It may here be observed, that the *doxology* is never introduced at the close of the Lord's Prayer, except in those parts of the Service, which are specially devoted to thanksgiving.

The sentences (*"O Lord, save," &c.*) which follow the Lord's Prayer, are designed as intercessions for the woman's safety and defence; and the collect (*"O Almighty God," &c.*) in conclusion, is so peculiarly adapted to the occasion, that its propriety is easily discerned.

Ought people to think so lightly of Baptism?

To this we must answer, no, decidedly. It is mournful to see what contempt is thrown upon a plain command of Christ. Do such persons consider, that the Sacrament of Baptism is that ordinance whereby we are admitted to be the disciples of Him who died for our sins—whereby we "are grafted into His Church, have the promise of the forgiveness of sins and of our adoption to be the sons of God, visibly signed and sealed to us?" (The XXXIX Articles of Religion, printed at the end of the Prayer Book: Article 27th.) What answer will it be at the day of judgment, to say, "I got my child entered at the Register office?" which means nothing but this, in plain words; "I got it put down in the Registrar's Book,

when it was born : instead of bringing it to the minister of Christ, that he might take it and lay it at its Saviour's feet."

It is strange, that so many, who profess to be guided by the Holy Scriptures, should think so lightly of this means of grace: some being negligent in bringing their children to be baptized; and some scarcely thinking it worth the trouble to have them baptized at all.

Do such persons consider, that it has been declared by One who cannot err, "He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned?" (St. Mark xvi. 16.) Do they know, that, when our Saviour sent forth His Apostles to convert the world, He bade them "go, teach (or make disciples in) all nations, *baptizing* them in the name of the Father and of the Son and of the Holy Ghost?" (St. Matt. xxviii. 19.) Have they never read, that, when three thousand were converted under the preaching of Peter on the day of Pentecost, they were exhorted, "Repent and be *baptized*, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost?" (Acts ii. 38.) Have they not seen, that, when the Ethiopian Eunuch was convinced by the teaching of Philip, he enquired "Here is water; what doth hinder me to be *baptized*?" (Acts viii. 36.) Can they be right in not bringing their children to Christ in Holy Baptism, when we are told that, as soon as Lydia's heart was opened, that she attended to the things that were spoken of Paul, "she was *baptized*, and her household?" (Acts xvi. 15.)

Does not the conduct of the jailor at Philippi condemn them; since he took Paul and Silas the same hour of the night in which he was brought to a better mind, and washed their stripes, and "was *baptized*, he and all his straightway?" (Acts xvi. 33.) And what need I speak of Crispus and Gaius, and of the household of Stephanas, whom St. Paul mentions as having been *baptized* amongst the others by himself? (1 Cor. i. 14—16.) What has

been said is sufficient to shew, that Baptism is of great necessity where it may be had; that it is the duty of every person to bring his children to be baptized, that so they may be made disciples of Him "who died for our sins;" and that, should any one unhappily have been left unbaptized in his childhood through the neglect of his parents, he ought to prepare himself to receive that Holy Sacrament now.

A Word about the Bible.

THE SPOILING OF THE EGYPTIANS.

The third chapter of Exodus is always read on the fifth Sunday in Lent. And we are there told that God commanded the Israelites "to borrow every woman of her neighbour and of her that sojourneth in her house, jewels of silver and jewels of gold and raiment." And then it is added, "and ye shall spoil the Egyptians."

We do not doubt that many a pious Churchman has felt perplexed about this; and said, "Shall not the Judge of all the earth do right?" We gladly take this opportunity of explaining to him this difficult passage; at the same time reminding him, that "we know only in part" while on earth; and that we should wait in patience for the full light of eternity to clear up those parts of God's ways which our dull minds cannot quite understand. Dr. Struckford says upon this text, "The Hebrew word, which our translators have rendered *borrow*, does not signify to borrow, but to *ask* one to *give*. It is the very word used in Ps. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and the fact was this: God told Moses, that the Israelites should not go out of Egypt empty, but that every woman should *ask* her neighbour, and the person she lived with, to give her

jewels and raiment; and that He would dispose the Egyptians to give them:" and thus, when they were leaving Egypt, the children of Israel *asked* the Egyptians for "jewels of silver and jewels of gold and raiment;" and the Lord gave the people favour in the sight of the Egyptians, so that they gave them what they asked for so freely as to impoverish themselves by making presents to them."

And on the words "ye shall spoil the Egyptians," Bishop Kidder remarks, "Or, ye shall *empty* Egypt; that is, ye shall leave the people in a condition, like those that are spoiled."

Great success of a Mission in Canada.

DIOCESE OF TORONTO.

One of the newly opened missions in this diocese is Lloydtown; of which the Bishop supplies the following interesting particulars:—

"There is something worthy of remark in regard to this mission. Lloydtown was considered the focus of the rebellion, which broke out in this province in 1837. Before that time, such was the hatred of the inhabitants of the village to the Church of England, that it was scarcely safe for one of our missionaries to approach it. Lloydtown suffered very much from the outbreak, and during their distress, and while some troops remained in it stationary to keep order, the Rev. F. L. Osler, of Tecumseth, ventured to visit the place. At first his ministrations were in a great measure confined to the troops, but with a kind discretion he seized upon this period of affliction to extend his services to the inhabitants generally; and it pleased God to bless his labours in the most singular manner, so that a large congregation has been gathered, an excellent sized church built, the character of the village redeemed as to loyalty, and a com-

plete change effected among the people in their sentiments respecting the Church of England : formerly they seemed all enemies ; now the majority are steady and zealous friends. This proves what the Church would effect in promoting peace and loyalty, were it zealously supported by the imperial government, instead of prisons, police, and troops. On the sixth of August I held a confirmation at Lloydtown ; the church was filled almost to suffocation ; it was the first episcopal visit, and as there had not been time for much preparation, only twelve candidates came forward for confirmation, but I look for a very large number on the next occasion. (From the last Quarterly Paper of the Society for the Propagation of the Gospel in Foreign Parts.)

Church Worthies:

" Being dead, yet speaketh." Heb. xi. 4.

No II:

GEORGE HERBERT.

George Herbert was born on the 3rd of April, 1593, in the castle of Montgomery. He was of an ancient and honourable family, being descended from William Herbert, who was Earl of Pembroke in the reign of Edward IV. George was the fifth son of the family ; the third was the celebrated Lord Herbert of Cherbury.

His early education was under the care of a private tutor ; and afterwards at Westminster School, from whence he removed to Cambridge. He married the daughter of Charles Danvers of Bainton, in the county of Wilts, Esq, and shortly afterwards was presented to the Rectory of Bemerton, near Salisbury. On this occasion he told his wife, " You are now a minister's wife, and must so far forget your father's house, as not to claim a precedence of any of your parishioners ; for you are to know that a priest's wife can challenge no precedence in place, but that which she purchases by her obliging humility ; and

I am sure a place so purchased does best become her."

Prior to his taking orders, George Herbert had sought with the greatest eagerness, the favour of the court; but on the death of James I., he abandoned all hopes of worldly elevation, and after a painful struggle between ambition and better feelings, entered on the study of divinity. Probably in allusion, Ellis says of him, "nature intended him for a knight-errant; but disappointed ambition made him a saint."

He performed the duties of his ministerial office with the greatest zeal and devotedness. He and his household attended prayers every day at the canonical hours of ten and four, in the chapel of the Rectory. His biographer relates "the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their ploughs rest when Mr. Herbert's saint's bell rung for prayers, that they also might offer their devotions to God with him, and would then return back to the plough. And his holy life was such that it begot such reverence to God and to him, that they thought themselves the happier when they carried Mr. Herbert's blessing back with them to their labour."

He died of consumption in the year 1632. Of his poetical talent, "The Temple, or Sacred Poems," speaks in terms above any commendation of ours; and of his power of prose composition, "The Country Parson, his character and Rule of Holy Life," furnishes a striking instance.

[George Herbert—Born, 1593—Died 1632.]

Works of Charity.

MR. WILLIAM WHATELY, some time vicar of Banbury—that famous and perfect preacher—had, in his pulpit, upon a holyday, when there was a very full auditory, with great zeal, and with as great solidity of reason and

embroidery of rhetoric, pressed, as his theme led him, *works of charity*. Among other passages, he exhorted his hearers to make this experiment; when they had received good gain by traffic or bargain, &c., to take sixpence or fourpence in the pound, and put it in a purse by itself, for works of piety. This (he warranted) as it would be very beneficial to their estate, so it would take away all secret grudgings; for now they had laid so much aside for such a purpose, they would rather wish for an opportunity of disbursing it, &c.

After sermon, being visited by a neighbouring divine (and one allied to him), they presently fell into discourse about that subject; and Mr. Whately's judgment was desired more particularly concerning the portion to be so devoted. As for that, saith he, I am not to prescribe to others; but since here are none but very good friends, and we are all so private, I will tell you what hath been my own practice of late, and upon what occasion. You know sir, some years since I was often beholden to you for the loan of £10 at a time. The truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious to myself of any vain expenses or improvidence. At length I began to examine my family, what relief was given to the poor; and although I was assured that was not done niggardly, yet I could not be so satisfied, but resolved instantly to lay aside every tenth shilling of all my receipts for charitable uses. And, to let you see how well I have thrived this way in a short time, *now* if you have occasion to use £100 or more I have it ready for you. *Appendix to the Life of Joseph Mede.*

The Parson's Lady, & Young Esther & her Mother

Lady. Good morning, Esther; how are you getting on?
Esther. Thank ye, Ma'am, extremely well.

Lady. The house looks neat and clean; where's your mother?

Esther. She's gone to fetch some water; but I hope you'll stay, Madam, to let her see you, for she'll soon be back.

Lady. I cannot stay long, Esther, but I'll stay awhile.

Esther. Thank ye, Ma'am. Oh! here she is.

Lady. I've called to see how you're getting on, Mrs. P., and I am glad to find, pretty well. Esther is a good girl, and helps you a great deal in arranging the house.

Mother. Indeed she does, Ma'am. She's a well-disposed girl; but I count it's religion that makes her so—that is, by God's help.

Lady. Yes, Martha; God is very good to you in many ways—in your husband, your home, and your children.

Mother. He is indeed, Ma'am.

Lady. I hope you often think of your blessings, so as to call to mind how you would be without them!

Mother. Yes, Ma'am, I do; but not so much as I ought.

Lady. I know you pray to God: and I hope you beg of him to make you, as you say in the Thanksgiving, in Church, "unfeignedly (that is really, sincerely, and without pretence) thankful."

Mother. I haven't done this as much as I might, Ma'am; but, at your wish I will try to do so for the future.

Lady. Do, Martha. I shall be glad I can be, in any way, instrumental to your good, though I cannot come to you with the authority of my husband. I said I would call; and I will tell him what I have said to you:—and shall I say what you have promised?

Mother. If you please, Ma'am.

Lady. Good day to you then, Martha.

Mother. Good day, Ma'am. (The Parson's Lady goes away.) Ah! she's a nice lady, isn't she, Esther?

Esther. Yes, mother: she's been very good to us.

The Prayer-Book.

“The Lord be with you. And with thy spirit.”

When the Prayers have gone as far as the end of the Creed, the chief thing which remains, is, “to ask for those things that are necessary as well for the body as the soul.”

And because we cannot pray aright of ourselves, the minister gives this blessing, “The Lord be with you :” may He help your infirmities. And because the minister is in prayer the mouth of the people to God, they reply, “and with thy spirit”; may He raise your spirit to a heavenly frame, whilst we accompany you to the throne of grace. Would that every Churchman uttered this prayer for his minister with earnestness and sincerity.

Churchman's Portfolio :

WHICH ARE THE BEST SERMONS ?

Such an eloquence as makes the hearers look grave, and as it were out of countenance, is the properest. That which makes them look lively, and as it were, smile upon one another, may be pretty; but it only tickles the imagination, and pleases the ear; whereas that which goes to the heart and wounds it, makes the hearer rather look down, and turn his thoughts inward upon himself. For it is certain that a sermon, the conclusion whereof makes the auditory look pleased, and sets them all a talking one with another, was either not right spoken or not right heard; it has been fine, and has probably delighted the congregation rather than edified it. But that sermon that makes every one go away silent and grave, and hastening to be alone, to meditate or pray over the matter of it in secret, has had its true effect.—*Bishop Burnet's Pastoral Care.*

OUGHT WE NOT TO BE MARRIED BY A MINISTER ?

“Certainly; if there were nothing in marriage but mere nature, it could not be amiss, that men and women should, upon their mutual agreement, couple themselves together, after the manner of brute creatures; and if there were nothing but mere civility, the magistrate might be meet to be employed in this service. But now that we Christians know matrimony to be a holy institution of God himself, which he not only ordained, but actually celebrated betwixt the first innocent pair, and which, being for the propagation of a holy seed, requires a special benediction; how

can we, in reason, think any man meet for this office, but the man of God, set over us in the Lord, to derive the blessings of heaven upon our heads?"—*Bishop Hall*.

BAPTISM AND THE LORD'S SUPPER.

His Sacraments are two in number, instituted by Christ to be received of Christians: by the one, which is Baptism, we are received and incorporated into the church of Christ; by the other, which is the Eucharist, or Lord's Supper, we are nourished and fed unto life everlasting. These are the pledges and assurances of remission of sins, and salvation, purchased by the death of Christ. These are God's seals, added unto his most certain promises for the confirmation of our weak faith, weak by reason of the infirmity of our flesh. "For, if we were spiritual," saith Chrysostom, "we should not need these corporal signs."—*Archbishop Sandys*.

The world is a stage: every man an actor; and plays his part here, either in a comedy or tragedy. The good man is a comedian; which, however he begins, ends merrily; but the wicked man acts a tragedy; and therefore ever ends in horror. Thou seest a wicked man vaunt himself on his stage: stay till the last act; and look to his end, as David did; and see, whether that be peace. Thou wouldest make strange tragedies, if thou wouldest have but one act. Who sees an ox grazing in a fat and rank pasture, and thinks not that he is near to the slaughter? whereas, the lean beast, that toils under the yoke, is far enough from the shambles. The best wicked man cannot be so envied in his first shews, as he is pitiable in the conclusion.—*Bishop Hall, Meditations and Vows*.

To seek remission of sins, redemption, justification, satisfaction, or salvation, elsewhere than in Christ crucified, is to be an open enemy to the cross of Christ, and to walk not in the high-way of truth, but in the by-paths of wicked men.—*Archbishop Sandys*.

Poetry.

THE MERCY SEAT,

O go unto the Lord of heaven:
In speed, in speed repair,
Be prostrate at the mercy seat,
And seek a blessing there!

With heart, and mind, and soul, and strength,

Devote thyself in prayer :

O go unto the mercy seat,

And crave a blessing there !

No longer wait—for ah ! how soon

Will Satan darts prepare !

O go unto the mercy seat,

And ask salvation there !

A Church Calendar.

APRIL, XXX DAYS.

3rd MOON, Full	6h. 58m. mor.	SUN rises 5 32 sets 6 35
9th ——— Last Quarter. 10h.	9m. aft.	— do. 5 19 do. 6 44
17th ——— New	4h. 32m. aft.	— do. 5 1 do. 6 59
25th ——— First Quarter. 8h.	17m. aft.	— do. 4 45 do. 7 11

MORNING LESSONS | EVENING LESSONS.

1 M Monday bef. Easter.	1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2 T Tuesday bef. Easter.	7	20	8	4
3 W Wednesday bef. Easter.	Hosea 13	a 11	Hosea 14	5
4 T Thursday bef. Easter.	Dan. 9	13	Jer. 31	6
[Maundy Thursday.				
5 F Good Friday.*	Gen. b 22	18	Isaiah 53	1 Pet. 2
6 S Easter Even.	Zech. 9	Lu. c 23	Exod. 13	Heb. 4
[Old Lady Day. Fast.				
7 S Easter Day.†	Exod. 12	Rom. 6	Exod. 14	Acts d 2
8 M Easter Monday.	16	Mat. 28	17	3
9 T Easter Tuesday.	20	Lu. e 24	32	1 Co 15
14 S 1 Sund. aft. Easter.	Num. 16	Acts 11	Num. 22	Jas. 3
15 M Easter Term begins.	2 Sam. 2	12	2 Sam. 3	4
17 W Oxf. & Cam. T. beg.	6	14	7	1 Pet. 1
19 F Alphege. Archbp. of	10	16	11	3
[Canterbury				
21 S 2 Sunday aft. Easter.	Nu. 23, 24	Acts 18	Num. 25	1 Pet. 5
23 T St. George, M.	18	20	2 Sam. 19	2 Pet. 2
25 T St. Mark, E. & M.	Ecclus. 4	22	Ecclus. 5	1 John 1
26 F [Princess Alice Maude	2 Sam. 22	23	2 Sam. 23	2
[b. 1843.				
28 S 3 Sunday aft. Easter.	Duet. 4	Acts 25	Dent. 5	1 John 4

* Proper Psalms.—*Morn.* 22, 40, 54.—*Even.* 69, 88.

† Proper Psalms.—*Morn.* 2, 57, 111.—*Even.* 113, 114, 118.

a Begin ver. 45. b To ver. 20. c Begin ver. 50.

d Begin ver. 22. e To ver. 13.

THE
Churchman's
Sunday Companion.

"The Memory of the Just shall be blessed."

We were reminded of these words most forcibly, on reading a short account of "the late Mr. Hutchins, of Kensington." And we determined to present it to the readers of the Churchman's Sunday Companion; not only, because (as Bishop Taylor observes) "we delight to remember those holy persons whose bodies rest in the bed of peace, and whose souls are deposited in the hands of Christ till the day of restitution of all things;" but also, because it shews that every one, however humble his sphere, has an influence over others; because it shews how much he may do to promote the glory of God and the welfare of mankind; and that, if he will endeavour to let his light shine before men, they will see his good works, and glorify his Father which is in heaven. Mr. Hutchins seems not to have occupied a higher station than that of an extensive gardener; and yet he was respected by a larger number of persons, than many who are possessed of great riches. The account is copied from the Britannia Newspaper of March 9th; and was furnished to that paper by a correspondent.

"A stranger passing through the suburban town of Kensington on Tuesday last, would have imagined that some great calamity had visited it. Many of the most respectable tradesmen's shops were closed, and a crowd were waiting, in and round the church yard, the arrival of a singularly unostentatious funeral. When the hearse came in sight, the stillness became oppressive; but when

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the coffin it contained appeared, sobs and tears, and exclamations of sorrow burst from many a heart which till the last moment had restrained its feelings. 'He was the poor man's friend,' said one. 'We never knew want while he was in it,' exclaimed another. 'I shall see his like no more,' said a fourth. There were few that did not weep—many for sorrow, and others from sympathy.

In the extensive garden district lying between the Fulham and Kensington roads, Mr. Hutchins' name was seldom mentioned without a blessing. He cultivated a considerable tract of this interesting and almost unknown district, and gave continued employment to the industrious, who considered it a regular (however humble) income to be 'taken on' his land. The winter wail of 'Pity the poor frozen-out gardeners' was never raised by any of his 'people,' for 'in the time of dearth they had enough;' he never turned them off in winter; and the care bestowed upon the conduct and comfort of his poor neighbours, was such as to ensure his being beloved and respected by rich and poor. In weeding and lighter gardening he employed eighty Irishwomen; and it was pleasant, in the summer evenings, to listen to their cheerful voices as they passed from the fields through the green lanes to their homes: still pleasanter to hear of their good habits, and to find that they retained and deserved the protection of so good a man and so true a Christian. We could fill a dozen columns of this paper with anecdotes of Mr. Hutchins' active benevolence; how, himself a zealous Churchman, he was tolerant of all creeds, proving his love of God by loving his fellow-creatures—first to succour and to save those who needed his assistance; how, when in the warmth of a generous temper he turned a labourer away in disgrace, for a fault too often repeated, he would get some one, within an hour, to beg him off, and suffer him to resume his spade again. We could tell numberless tales of the ever-ready

zeal, in cases of urgent distress, by which his memory is embalmed; but if we said much—much more—this notice would be still all too short for his merits, or our own feelings. In our evening rambles through the green-hedged lanes of Kensington and old Brompton we shall meet him no more; though we shall long remember his dignified bearing, the whiteness of his silver hair, the sound of his healthful voice, as he passed from field to field, with a kind word ready for the weak, and a well-tempered rebuke for the wayward. Peace and honour to his memory!"

What is the Church doing for the Poor?

I. WHAT IS THE CHURCH DOING TO EDUCATE THE POOR?

Last year, (it is well known) her Majesty's Ministers brought before Parliament a plan for establishing Schools for the Factory Children, in which all parties, Churchmen and Dissenters, might join. And, though no children were to attend the Schools on Sundays unless their parents liked; though they need not be taught the Catechism or be instructed by the Clergyman on the week-day if their fathers or mothers objected; though they were to have time allowed to go to the minister of the Chapel they attended, that he might teach them his religious principles; though the Clergyman could not turn a child away from School for bad behaviour, by himself; yet, because he was to be always one of the committee of management—because the head master was always to be a Churchman, in order that he might be able to teach the doctrines of the Church to those that were willing to learn them; the whole body of Methodists and Dissenters set to work to oppose the plan with the greatest bitterness.

And they stated that the Clergy generally would tyrannize over any unhappy children whose parents were Dis-

senters. The plan was dropped in consequence of that opposition.

So, as soon as this took place, the Bishops set about raising a special fund to build Church Schools for the poor in populous places. This was, I think, in July. And more than £140,000 has been raised for the purpose. Many of the Bishops, though they have not a greater income than the average of country squires, have laid down their £200, or £300; some even £500. And for what is this? To provide Schools, in which poor children may be taught reading, writing, ciphering, geography, sewing, and knitting, for two-pence a week. And not the Bishops alone, but the other Clergy likewise, have shewn self-denying liberality. When the subscriptions had been on foot for some months, and about one hundred and ten persons had subscribed £100 each; more than sixty out of the hundred and ten were Clergymen. And yet these are the poor man's enemies. But actions speak louder than words. This £140,000 is placed in the hands of the National Society for educating the poor in the principles of the Established Church. When a Clergyman wants to build a School, he raises what subscriptions he can on the spot; there is something allowed out of the public money, according to what is raised; and the National Society makes out the rest. Thousands of poor men, who could not otherwise be provided, will thus be supplied with a School for their children. Something is granted from the public money to Dissenters, as well as to Churchmen, according to the sums they raise. We shall see, who will be able to claim the most.

We copy the following statement from *The Church and State Gazette* of September 22nd, 1843. The subscriptions had then reached £100,000.

“The list of subscribers to the National Society supplies a triumphant refutation of the calumnies with which the Clergy of

the Established Church are assailed, on the ground of their want of liberality. Of the seven hundred names on the list of subscribers, upwards of three hundred are those of dignitaries and ministers of the Church. Nor is it in numbers only that the Clergy have come forward to aid this grand movement for the intellectual and moral advancement of the people. We find that out of one hundred and ten persons, comprising the class of contributors of £100 each, no fewer than eighty-one are clergymen. These are facts no less honourable to the clerical than they should prove stimulating to the lay members of the Church."

Family Discipline.

A DIALOGUE.

"Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Ephes. vi.

"The unspeakable blessedness of a godly home."—*Rectory of Vale Head.*

Old Mr. Humble, who was mentioned in the January number as a Bible politician, lived at Lovechange. The old man, as might be supposed from the ready rebuke he gave to Sam Restless when he was railing at the Clergy, was a stedfast Churchman. Wet or dry, hot or cold, summer or winter, he was always in his place; and Mr. Goode, the Rector of Lovechange used sometimes to say, "Why Mr. Humble, I should as soon expect to see the great Bible in the desk missing as you." "Why Sir," old John would reply, "I don't know that I'm to be praised for it; it's only what we ought to do. I'm getting down the hill, and I shall never have to be sorry for going so often to God's House; but I *have* often to feel shame for profiting so little. But I often think of a few lines that I learnt when I was a boy, Sir :

He, that by being at Church escapes the ditch
That he might fall in by companions, gains
He, that loves God's abode, and to combine
With saints on earth, shall one day with them shine.

Them few lines have kept me often out of a bad turn. And, as I shall have soon done with this world, I wish to be made ready for the Church in heaven.

Now old Mr. Humble had noticed James Booth regularly attending Church with his wife, ever since he was married and had settled at Lovechange as a shoemaker. And he had seen his devout and orderly behaviour when there. So one Sunday afternoon, as the old man was standing by the porch, enjoying the April sunshine, he accosted James, who was quietly coming up to Church. "Why," said he, "I think you are very near as great a Churchman as I am myself."

"Why, to be sure, I am midling staunch; I was brought up a Churchman, and I see no reason to change."

"Well," said Mr. Humble, "I am glad to hear it;" for there's very few that "fears God and the King, and does not meddle with them that are given to change," now-a-days. But, however, I had better not talk to you now. For the bells are beginning to settle; and it's better, I consider, to be still a few minutes before service begins, and to get one's heart into tune. But will you and your mistress come and get your tea with me and my old dame to-night, after Church has loosed. And then we can talk things over a bit. And we sha'nt talk any worldly matters, but only such things as are proper and suitable for the Lord's day."

"Thank you, neighbour," we'll come then, upon those conditions; or else I'm always afraid of going any where on a Sunday, lest I should be tempted to talk about worldly things.

The service over, Mr. Humble and his wife waited for their new acquaintances, and then proceeded homewards. Old John Humble's cottage was situated about three quarters of a mile from the Church, on the outskirts of the town. There arrived, their conversation fell upon the sermon they had heard that afternoon. Mr. Goode had preached

to Parents, from the words of St. Paul, placed at the opening of the paper. He had dwelt particularly upon the importance of making home happy for children, and of using such a family discipline as would at once enlist the affections of children and lead them to piety. And he spoke particularly of the value of the father overlooking their innocent pastimes when the work of the day was done, and the benefit of reading useful books aloud, and of concluding with family prayer. "Well," said old John, "I think our Rector has told us something that we sha'n't soon forget." My family is grown up. But if I was a young man, I should try to follow what the Rector said. "Indeed, I did use to do something in that way, and I don't believe my children would have turned out so well if I had not."

"It was a most excellent sermon, to be sure; but old Dr. Plaintext, at Oakby, has told us the same many a time, in a homelier way."

"Yes, yes, I've heard speak of Dr. Plaintext long before you was born. He has been a noted man in this part of the country this fifty years."

"What Mr. Goode said this afternoon is being acted out at Oakby just now. There is a man there with a large family. On a Sunday night, he stays at home and reads to them and his wife, who can only get to Church once in the day; and he will ask them questions, to see what they have learnt. And then, on a week night, in the same way, he takes such pains to make them happy. And they look to him going home from his work as the finest part of the day. He takes a delight in making them and his wife happy, and helping them to make their bits of play-things. And what is the consequence? Why, they are ready to do whatever he wants them, and they are sadly grieved if they offend him; and they are receiving instructions in religion every night. There's always the chapter in the Bible, and prayer to finish up the day.

But I have seen many well-meaning men, who have followed after week-night meetings among the dissenters, who have quite neglected their own families by doing so.

"Yes, yes, James," said Mr. Humble, "that was what I used to say to John Restless. He was a good-meaning man; but when he was getting good for himself, he was neglecting his family. And his poor wife never had any advantage by his reading to her. And he had no family prayer. And I've often known, when he has been gone to the meeting on a Sunday night, his lads have been off bird-nesting. And they have nearly all turned out ill. Whilst my poor endeavours have been so blessed by God, that all my children have done well. And it's the finest thing in the world for a father to try to make his wife and children holy and happy.

WHERE WAS YOUR CHURCH BEFORE LUTHER?

The question so rife in the mouths of our adversaries is, "Where was your Church before Luther?" whereunto an answer may be returned, That our Church was even there where it is now. In all places of the world where the ancient foundations were retained, and those common principles of faith upon the possession of which men have ever been wont to be admitted by baptism into the Church of Christ,—*there*, we doubt not, the Lord had his subjects, and we our fellow-servants: for we bring in no new faith, no new Church. That which in the time of the ancient fathers was accounted to be *truly and properly Catholic*, viz. *that which was believed every where, always, and by all*, that in the succeeding ages hath evermore been preserved, and is in this day entirely professed in our Church. If you demand, then (continues the archbishop, after lamenting the desecration to which the Church of God had been subjected), Where was the temple of God all this while? the answer is at hand: There where Antichrist sat. Where was Christ's people? Even under Antichrist's priests. And yet this is no justification at all of either Antichrist or of his priests, but a manifestation of God's great power, who is able to uphold his Church even *there* where Satan's throne is

Babylon was an infectious place, and the infection thereof was mortal; and yet God had his people there, whom he preserved from the mortality of that infection, else how should he have said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" The enemy, indeed, had there sown his tares, but sown them in the Lord's field and amongst the Lord's wheat; and a field, we know, may be so overgrown with such evil weeds as these, that at first sight a man would hardly think that any corn were there at all.

Those worthy husbandmen that, in these last 600 years, have taken pains in plucking up those pernicious weeds out of the Lord's field, and severing the chaff from his grain, cannot be rightly said, in doing this, either to have brought in a new field, or to have changed the ancient grain. The field is the same, but weeded now, unweeded then; the grain is the same, but winnowed now, unwinnowed then. We preach no new faith, but the same catholic faith that ever hath been preached; neither was it any part of our meaning to begin a new Church in these latter days of the world, but to reform the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it pruned away, is not by this pruning and purging made another tree than it was before; neither is the Catholic reformed in our days another Church than that which was deformed in the days of our forefathers; though it hath no agreement for all that with popery, which is the pestilence that walked in those times of darkness, and the destruction that now wasteth at noon-day.—*Abp. Usher.*

The Churchman's Portfolio.

Oh, that we could every one of us lay before our eyes the sweet mercies of our God; especially his spiritual favours; how freely he hath loved us; how dearly he hath redeemed us, even with the most precious blood of the Son of his Love; how graciously he hath sealed us up to the day of our redemption! and, that we could make this use of it, to be a strong retractive from any, even of our dearest and gainfullest sins?

Carry this home with you, dear brethren, I beseech you; and fail not to think of it upon all occasions. Whenever you shall find yourself tempted to any sin whatever, of lust, of excess, of covetous desires, have this antidote ready in your bosoms, which,

good Joseph had : *How shall I do this great evil and sin against God?* As good Polycarpus, that holy martyr, when, for the preservation of his life, he was urged to renounce Christ, said ; " Four score and six years have I been his servant, and he never did me hurt ; and shall I deny my Sovereign King, that hath so graciously preserved me ?"—*Bishop Hall.*

Sins grow, like grapes, close, but in clusters. We usually say, he that will swear, will lie ; and he that will lie, will steal ; and he that will do all these, will do any thing. Satan is a serpent ; if the head be once in, this whole body will not be long behind.—*Bishop Henshaw.*

" I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. I declare once more, that I live and die a member of the Church of England ; AND THAT NONE WHO REGARD MY JUDGMENT OR ADVICE WILL EVER SEPARATE FROM IT.

Dec. 1789.

JOHN WESLEY."

(This was Mr. Wesley's sentiment about fifteen months before he died.)

I remember our countryman, Bromiard, tells us of one, who, meeting his neighbour coming out of the Church, asked him " What ! is the sermon done ?" " Done !" said the other, " No, it is said ; it is ended ; but it is not so soon done." And, surely, so it is with us : we have good store of sermons said, but we have but a few done ; and one sermon done, is worth a thousand said and heard ; for, *not the hearers of the law, but the doers of it are justified ;* and, *if ye know these things, blessed are ye if ye do them : Glory, honour, and peace to every one that worketh good.* (Rom. ii. 10.)—*Bishop Hall.*

God is Alpha and Omega, in the great world ; endeavour to make him so, in the little world ; make him thy evening epilogue and thy morning prologue ; practise, to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest : so shall thy fancy be sanctified at night, and thy understanding rectified in the day ; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.—*Fr. Quarles' Enchiridion.*

Poetry.

THE CHURCHES OF OUR LAND.

They lie in vallies buried deep,
They stud the barren hills ;
They're mirror'd where proud rivers sweep,
And by the humbler rills.
A blessing on each holy fame,
Wherever they may stand,
With open door, for rich and poor,
The churches of our land !

Ye boast of England's palaces,
Her cities and her towers—
Of mansions, where her sons, at ease,
Dwell 'midst her greenwood bowers ;
But a deeper sense of reverence
God's temple should command,
While knee shall bend, and prayer ascend,
In the churches of our land.

Oh ! pleasant are the pealing bells,
Heard at the Sabbath time,
Calling to prayer from hills and dells,
With their melodious chime ;
And glorious is the sacred song,
Swelled by a fervent band,
When the organ note doth proudly float
Through the churches of our land.

Talk not of England's " wooden walls ;"
Her better strength is here ;
Here trust around the spirit falls,
Subduing doubt and fear ;
Here her brave sons have gathered power,
Nerving each heart and hand !
Most fearless prove those who best love
The churches of our land.

They stand, the guardians of the faith,
For which our fathers died !
God keep those temples still from scathe,
Our blessing and our pride !

THE
Churchman's
Sunday Companion.

What is the Church doing?

"Preserve thy Church in the midst of the dangers that surround it: purge it from all corruptions, and heal its divisions, that all Christian people may unite and love as becomes the disciples of Christ.

Bishop Wilson's Sacra Privata.

2. What is the Church doing to provide Ministers and Churches for neglected places?

Would to God that the above beautiful prayer of Bishop Wilson was heartily offered up by every Churchman every day; and that he added to it "the prayer for Clergy and People," in which we beg of God, "for the honour of our advocate and mediator Jesus Christ, to send down upon our Bishops and Curates and all congregations committed to their charge the healthful spirit of His grace, and to pour upon them the continual dew of His blessing." The constant, daily, fervent, prayers of pious Churchmen would secure the blessing of Him who is more ready to hear than we to pray; and with that blessing the Church could never fall. But that vigour and industry which is now becoming so general amongst both her ministers and her lay-members would be continued, and manifest itself in still greater exertions to promote the glory of Christ, and the good of those whom He bought with His blood. We shall notice one or two of those ways in which the Church is exerting herself; and may all be stirred up by what is mentioned, to pray that this ardent zeal may never wax cold. Let us notice first

JUNE, 1844. F VOL. I.

The number of new Parishes which will soon be formed. In the last Session of Parliament an act was passed to enable the Ecclesiastical Commissioners to employ part of the property belonging to the Church to supply Ministers for neglected places, where there is no Church, and there are more than two thousand people. Here a minister can be placed; his salary will be provided for him; a room will be obtained in which Divine Service can be performed; and, when a Church is built and consecrated, the district of which he has the charge will become a separate parish; and he, the minister, will have a settled income. So that he will not be a burden to his congregation which may very likely consist principally of the poor. Now a grant will not be made where there is not a population of 2000; but it may be, and often will be, much more than that number. Take the average at 3000; and, supposing the Ecclesiastical Commissioners to be able to endow 200 such districts, here will be 600,000 people supplied with spiritual instruction without money and without price. Surely in these cases we may say, "To the poor the Gospel is preached." Surely we may take up the words of the Psalmist, and say, "The Lord hath done great things for us, whereof we rejoice." The next point we may notice (which must rejoice the heart of every pious Churchman) is the increase of Churches. He cannot fail to be glad, when he considers how many fresh Houses of God there are, in which He is worshipped according to the pure and holy form of the Church of England. One great help towards building these new Churches has been the Diocesan Societies. There are many of these Diocesan Societies; but, if we describe one, it will give a good idea of the value of the others. And, as we live in the Diocese of Ripon, will notice the Ripon Diocesan Society.

The principle of this Society is, to help those who are trying to help themselves. If people are trying to build

a Church, or a house for the minister, or to add to the endowment of a poor living, this Society will help them.

In five years it has expended £23,000; and has helped

1. To build 36 Churches.
2. To increase 37 poor livings.
3. To build 17 houses for ministers.

The Bishop directs a Collection to be made once a year in every Church in the Diocese on behalf of the Society. It is to be hoped that its funds will increase every year; as it is expected that there will be a greater number of applications than ever. The excellent Bishop set a bright example of liberality at the half yearly meeting in October last;—he presented the Society with £500. Surely Christ is with His Church in this her time of need.

A Christian Minister.

In every minister, I look for such an invincible courage, as should be of proof, against persecution, which is a great, and against preferment, which is a greater temptation; that neither fears, nor hopes shake his constancy; neither his Christian constancy, to stagger him, nor his ministerial constancy, to silence him; for this is the courage required in the minister as he is a *lion*. And then says that father, In every minister, as he is said to be an *ox*, I look for labour; that he be not so over-grown, nor stall-fed, that he be thereby lazy; he must labour; and then, as the labour of the ox is, his labour must be employed upon useful and profitable things, things that conduce to the clearing, not the perplexing of the understanding; and to the collecting, the uniting, the fixing, and not the scattering, the dissolving, the pouring out of a fluid, an unstable, an irresolved conscience; things of edification, not speculation; for this is that which we require in ever minister; that he labour at the plough, and

plough the right ground ; that he preach for the saving of souls, and not for the sharpening of wits. And then again, as the minister is presented in the notion and quality of an *eagle*, we require both an open eye, and a piercing eye ; first, that he dare look upon other men's sins, and be not fain to wink at their faults ; because he is guilty of the same himself, and so for fear of a re-crimination, incur a prevarication ; and then, that he be not so dim-sighted, that he must be fain to see all through other men's spectacles, and so preach the purposes of great men, in a factious popularity, or the fancies of new men, in a schismatical singularity ; but, with the eagle, be able to look to the sun ; to look upon the constant truth of God in his Scriptures, through his church ; for this is the open and the piercing eye of the eagle. And then lastly, as the minister is represented in the notion and quality of a *man*, we require a gentle, a supple, an applicable disposition, a reasoning, a persuasive disposition ; that he do not always press all things with authority, with censures, with excommunications ; that he put not all points of religion, always upon that one issue, If you will be saved, you must believe this, all this, and if you doubt of this, any of this, you are infallibly, necessarily damned ; but, that he be also content to descend to men's reason, and to work upon their understanding, and their natural faculties, as well as their faith, and to give them satisfaction, and reason (as far as it may be had) in that which they are to believe ; that so as the apostle, though he had authority to command, yet did *Pray them in Christ's stead to be reconciled to God*, so the minister of God, though (as he is bound to do) he do tell them what they are bound to believe, yet he also tell them, why they are to believe it ; for this is the holy gentleness and applicableness, implied in that form of a man.

And so you have this man composed of his four elements ; this creature made these four creatures ; this minis-

ter made of a lion, an ox, an eagle, and a man; for no one of these, nor all these but one, will serve; the lion alone, without the eagle is not enough; it is not enough to have courage and zeal, without clear sight and knowledge; nor enough to labour, except we apply ourselves to the capacity of the hearer; all must have all, or else all is disordered; zeal labour, knowledge, gentleness.—*Donne.*

**Address to St. Chrysostom,
BY HIS MOTHER.**

When St. Chrysostom, without consulting his widowed mother Anthusa, had determined on adopting a monastic life, she having got intimation of his design, one day took him aside into her own apartment, and making him sit down beside her upon the very bed where she had brought him forth, addressed him thus:—

“ My son, it was but a little while, (so God was pleased to order it,) that I had the happiness to enjoy the virtuous and excellent conversation of your father, whose death soon followed the pains which I endured at your birth; and the same unseasonable stroke made you an orphan and me a widow, and brought upon me those troubles and miseries of a widowed state, which none can rightly understand but those who feel them. For no language can sufficiently represent what disturbances and inquietudes necessarily attend a young woman newly taken from under her father's roof, wholly inexperienced in the managements of affairs, and thrown into the midst of griefs and sorrows too big to be borne either by her strength, sex, or years. Forced she must be to contend with and correct the laziness, and to watch the misconduct of servants, to countertermine and prevent the treacherous designs of relations, to bear with the clamorous importunity, rude incivilities, and cruel usage of collectors and officers. Her

husband dies and leaves a child. If it be a daughter, it creates the mother no little care, although her education at home is both less expensive and less dangerous ; but, if a son, it fills her with a thousand cares and fears every day ; not to speak of the charges she must be at, if she intends to give him a liberal education. And yet none of these considerations have once prevailed with me to alter my condition, and bring a second husband into your father's house. I have been content to be tossed in the storm and tempest, and being assisted by power from above, have not declined the hardships of this iron furnace ; nor was it the least support to me amidst all these sufferings, that I could daily behold your face, and thereby had continually before my eyes the lively image, the perfect character and resemblance of your deceased father. This it was which, while you were a tender infant, (the season when parents take the greatest pleasure in their children,) made me look upon you with perpetual satisfaction and delight. Nor can you lay it to my charge that, though I have generously borne up under the cares of widowhood, yet, to relieve the necessities of that state, I have wasted your parental inheritance, (which I know in many instances has been the hard fate and case of orphans ;) no, I have preserved it untouched and entire ; and yet have not spared any cost to give you such an education as might raise you to a just esteem and reputation in the world ; the charges of which I have defrayed out of my own estate, and what I brought with me as my proper portion. Think not that I say this to upbraid you : the only kind requital I ask for all that I have done, is, that you would not involve me in a second widowhood, nor revive my buried grief. Stay but till I am gone ; it is likely it will not be long. For those that are young, there is some hope that they may arrive at old age ; but for us who are already in years, nothing remains but a continual expectation of death. When, therefore, you

have committed me to the ground, and laid my bones besides those of your father, then travel whither you please, and cross what seas you choose,—there will be none to hinder you. But while I live, be content that one house should hold us. Do not so far provoke God against you as thus miserably to afflict a mother who has not deserved it at your hands. If you think you have this against me, that I have put you upon secular affairs, and forced you to look after your own concerns; regard not the laws of nature, let not education, converse, or any thing else sway with you, but account me as an enemy, and underminer of your happiness. But if it shall appear that I have so transacted all affairs, as that you, in the mean time, may enjoy the most easy and undisturbed course of life, though there were nothing else, let this prevail with you to stay with me. For although you may pretend there are a thousand who love your society, yet there can be none who are able to minister so much to your ease and freedom; nor can there be any to whom your credit and reputation can be equally dear as it is to me.”—*Cave's Life of St. Chrysostom; translated from his treatise “de Sacerdotio.”*

The Hypocrite.

An hypocrite is the worst kind of player, by so much as he acts the better part; which hath always two faces, oftentimes two hearts: that can compose his forehead to sadness and gravity, while he bids his heart be wanton and careless within, and (in the mean time) laughs within himself to think how smoothly he hath cosened the beholder. In whose silent face are written the characters of religion, which his tongue and gestures pronounce, but his hands recant. That hath a clean face and garment with a foul soul; whose mouth belies his heart, and his fingers belie his mouth. Walking early up into the city he turns into the great church, and salutes one of the pillars on one

knee, worshipping that God which at home he cares not for, while his eye is fixed on some window or some passenger, and his heart knows not whither his lips go. He rises, and, looking about with admiration, complains on our frozen charity, commends the ancient. At church he will ever sit where he may be seen best, and in the midst of the sermon pulls out his tables in haste, as if he feared to lose that note, when he writes either his forgotten errand or nothing. Then he turns his Bible with a noise, to seek an omitted quotation, and folds the leaf as if he had found it; and asks aloud the name of the preacher, and repeats it, whom he publicly salutes, thanks, praises in an honest mouth. He can command tears when he speaks of his youth, indeed, because it is past, not because it was sinful: himself is now better, but the times are worse. All other sins he reckons up with detestation, while he loves and hides his darling in his bosom. all his speech returns to himself, and every occurrent draws in a story to his own praise. When he should give, he looks about him, and says, Who sees me? No alms, no prayers, fall from him without a witness, belike lest God should deny that he hath received them; and when he hath done (lest the world should not know it) his own mouth is his trumpet to proclaim it. With the superfluity of his usury he builds a hospital, and harbours them whom his extortion hath spoiled; so, while he makes many beggars, he keeps some. He turneth all gnats into camels, and cares not to undo the world for a circumstance. Flesh on a Friday is more abominable to him than his neighbour's bed: he abhors more not to uncover at the name of Jesus than to swear by the name of God. When a rhymer reads his poem to him, he begs a copy and persuades the press. There is nothing that he dislikes in presence that in absence he censures not. He comes to the sick-bed of his stepmother and weeps, when he secretly fears her recovery. He greets his friend in the street with a clear countenance, so fast a

closure, that the other thinks he reads his heart in his face; and shakes hands with an indefinite invitation of When will you come? and, when his back is turned, joys that he is so well rid of a guest: yet if that guest visit him unfeared, he counterfeits a smiling welcome, and excuses his cheer, when closely he frowns on his wife for too much. He shews well, and says well, and himself is the worst thing he hath. In brief, he is the stranger's saint, the neighbour's disease, the blot of goodness, a rotten stick in a dark night, a poppy in a corn-field, an ill-tempered candle with a great snuff, that in going out smells ill; and an angel abroad, a devil at home; and worse when an angel than when a devil.—*Bishop Hall.*

Churchman's Portfolio.

Vain and dangerous is the opinion of purgatory. Vain, because it hath no foundation at all in God's word. Moses, prescribing all kind's of sacrifices in the old law, maketh no mention either of sacrificing or praying for the dead. Paul, instructing the Thessalonians what they ought to do in funerals, neither doth remember unto them sacrifice, nor prayer. Just Simeon never dreamed of purgatory, as when he said, "Lord, now lettest thou thy servant depart in peace according to thy word." Small peace is there in purgatory, as papists report. It never came into St. Paul's mind when he said, "I desire to depart hence, and to be with Christ." It was not revealed unto the angel when he said, "Blessed are the dead which die in the Lord: they rest from their labours." There is no rest but intolerable pain imagined in purgatory, even to them which die in the Lord. Neither Lazarus, nor the rich man, were acquainted with it: the one was immediately carried into heaven, the other cast into hell. He which said to the thief, "This day thou shalt be with me in paradise," knew only two ways, the strait way to heaven, the broad way to hell: He who knew all things, was ignorant of this third way; for there is no such way to know.—*Archbishop Sandys's Sermons.*

There were two remarkable circumstances, in his death. He used often to say, that, if he were to choose a place to die in, it

should be an inn: it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He added, that the officious tenderness and care of friends, was an entanglement to a dying man; and that the unconcerned attendance, of those that could be procured in such a place, would give less disturbance. And he obtained what he desired; for he died at the Bell inn, in Warwick Lane. Another circumstance was, that while he was bishop in Scotland, he took what his tenants were pleased to pay him: so that there was a great arrear due, which was raised slowly, by one whom he left in trust with his affairs there: and the last payment that he could expect from thence, was returned up to him, about six weeks before his death: so that his provision and journey failed both at once. —(Bishop Burnet's Own Time.)—*Archbishop Leighton died A.D. 1684, aged 73 years.*

It hath pleased the providence of my God so to contrive it, that this day, this very morning, fourscore years ago, I was born into the world, "a great time since," ye are ready to say: and so, indeed, it seems to you, that look at it forward; but to me, that look at it as past, it seems so short, that it is gone like a tale that is told, or a dream by night and looks like yesterday.

It can be no offence for me to say, that many of you, who hear me this day, are not like to see so many suns walk over your heads, as I have done. Yea, what speak I of this? There is not one of us that can assure himself of his continuance here one day. We are all tenants at will; and, for ought we know, may be turned out of these clay cottages at an hour's warning. Oh, then, what should we do, but, as wise farmers, who know the time of their lease is expiring and cannot be renewed, carefully and seasonably provide ourselves of a surer and more enduring tenure. —*Bishop Hall.*

Some people have an insatiable appetite in hearing; and hear only that they may hear, and talk, and make a party: they enter into their neighbour's house to kindle their candle, and espying there a glaring fire, sit down upon the hearth, and warm themselves all day, and forget their errand; and, in the meantime, their own fires are not lighted, nor their families instructed or provided for, nor any need served, but a lazy pleasure, which is useless and impudent. Hearing or reading sermons, is, or ought to be, in order to practise; for so God intended it, that faith should come by hearing, and that charity should come by faith, and by both together we may be saved. —*Bishop Jeremy Taylor.*

At our particular death is our particular judgment: at the glorious appearing of Christ shall be the general revelation of the judgment of the whole world. After this life there is no help remaining to the dead: to the living there is mercy offered, to the dead there remaineth only judgment. He that is not purged here shall be judged filthy there.—*Archbishop Sandys.*

Poetry.

PEACE.

My soul, there is a country,
 Far beyond the stars,
 Where stands a winged sentry,
 All skilful in the wars.
 There above noise and danger,
 Sweet peace sits crowned with smiles;
 And one, born in a manger,
 Commands the beauteous files.
 He is thy gracious friend,
 And—oh, my soul, awake!—
 Did in pure love descend,
 To die here for thy sake.
 If thou canst get but thither,
 There grows the flower of peace—
 The rose that cannot wither—
 Thy fortress and thy ease.
 Leave, then, thy foolish ranges,
 For none can thee secure,
 But one, who never changes—
 Thy God, thy life, thy cure.

Henry Vaughan, Died A. D., 1696.

CHURCH WINDOWS.

Lord, how can man preach thy eternal word?
 He is a brittle crazy glass:
 Yet in thy Temple thou dost him afford
 This glorious and transcendent place
 To be a window, through thy grace.

But when thou dost anneal in glass thy story,
 Making the light to shine within
 The holy preacher ; then the light and glory
 Now reverend grows, and more doth win—
 Which else shews waterish, bleak, and thin.

Doctrine and life, colours and light, in one
 When they combine and mingle, bring
 A strong regard and awe ; but speech alone
 Doth vanish like a flaring thing ;
 And in the ear, not conscience, ring.

George Herbert.

A Church Calendar.

JUNE, XXX DAYS.

7th MOON, Last Quarter.	8h. 29m. aft.	SUN rises 3 46	sets 8 11
16th ——— New	0h. 26m. mor.	— do. 3 44	do. 8 17
23rd ——— First Quarter.	3h. 24m. aft.	— do. 3 45	do. 8 19
30th ——— Full	6h. 17m. mor.	— do. 3 48	do. 8 18

MORNING LESSONS | EVENING LESSONS.

1 S	Nicomede Em. Day. F.	Esther. 5	Mark 2	Esther 6	1 Cor. 15
2 S	Trinity Sunday.	Gen. 1	Matt. 3	Gen. 18	1 John 5
9 S	1 Sund. after Trin.	Josh. 10	Mar. 10	Josh. 23	2 Cor. 7
	[M.				
11 T	St. Barnabas. A. &	Ecclus 10	Acts 14	Ecclus 12	Ac. a 15
12 W	Trinity Term ends.	Job 16	Mar. 12	Job 17, 18	2 Cor. 9
16 S	2 Sund. after Trin.	Judges 4	Mar. 16	Judges 5	2 Cor. 13
17 M	St. Alban, Mart.	Job 29	Luke 1	Job 30	Gal. 1
20 T	Q. V. Accés.*	Joshua 1	Ro. 13	36	4
21 F	Long. Day. Summer	Job 37	Luke 5	38	5
22 S	Fast. [begins.	39	6	40	6
23 S	3 Sund. af. Trin.	1 Sam. 2	Luke 7	1 Sam. 3	Eph. 1
24 M	Nat. of St. J. Bapt.	Malachi 3	Matt. 3	Malachi 4	Mt. c 14
	[Mids. D.				
28 F	Q. Vict. cr. 1838. Fast.	7	11	8	5
29 S	St. Peter, A. & M.	Ecclus 15	Acts 3	Ecclus 19	Acts 4
30 S	4 Sund. after Trin.	1 Sam. 12	Luk. 12	1 Sam. 13	Eph. 6

* Proper Psalms.—*Morn.* 20, 21, 101.

a To ver. 36.

b To end of ver. 9.

c To ver. 13.

E. A. W. Taylor, Printer, Kirkgate, Bradford.

THE
Churchman's
Sunday Companion.

The Profitable Hearer.

"Grant to all thy people increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit."—*The Litany.*

Old John Humble of Lovechange was quite a character. He was a long tried Christian ; and therefore possessed great kindness of heart and great humility. But his natural disposition was hasty ; and, though it had been softened by the influence of religion, yet there was left a decision about him which made him express himself with a determination almost approaching to sternness at times : particularly, when he met with a wayward, flippant, and self-opinionated person. Such a person was Sam Restless ; and he often received a sharp rebuke, when endeavouring to urge idle objections against established institutions.

Sam was accustomed, some chance times, to attend the Church : though it was with no steady purpose of receiving benefit therefrom ; but rather as a pastime. You might see him sitting with his arms folded across his chest, in all the self-complacency of one who came to sit in judgment upon the preacher. Indeed, as Mr. Goode, the Rector, was a very superior man, he used to call it a fine intellectual treat occasionally to hear him preach. And in consequence he always came (when his fancy led him to come) in the afternoon : because the prayers were not so long—and when once we chanced to see him there in the morning, he was sitting up in the most cozy way in the corner of a pew, whilst the whole congre-

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gation were on their knees, humbly beseeching God "to have mercy upon them, miserable sinners." We wondered whether Queen Victoria would listen to a request made by a person who should go and seat himself very comfortably in her presence, and begin, with a very well-satisfied air, "I have forfeited my life to the laws of my country; please your majesty, issue your royal pardon, that I may be saved from the gallows: but, however, I don't think it worth while to kneel or stand, when I ask your majesty this favour." How awful must it be, then, for sinful creatures like ourselves to approach "the High and Holy One that inhabiteth eternity, whose name is Holy," without one single gesture to betoken our humility and unworthiness.

Now, after he had been at Church on any given Sunday, Sam Restless generally contrived to have something to say to old John Humble: he had generally some fault to find, either with the sermon, or the singing, or something. So, on one of these occasions, he accosted old John, as they were going down the Church yard.

"Well, Mr. Humble, so you see I have been at your Church to-day."

Old John. Yes, I saw you; and I thought of you, when the hymn was sung before the sermon,

"Grant us in meekness to receive
And with the heart its truths believe."

I fear, Sam, you don't get much good by this coming now and then to Church.

Sam. Well, I have not got much good to-day. And I should not have come, if I thought I should only hear the Curate. Mr. Goode's the man for me.

Old John. Well, Sam, I don't suppose our Curate wants to be thought equal to the Rector. The Rector is a particularly clever man. But, however, if you did not profit, whose fault was that?

Sam. Why, the Parson's, to be sure.

Old John. Nay nay ; I know better than that.

"The worst speak something good ; if all want sense,
God takes a text and preacheth patience."

If I'm not to have dainty dishes at every meal, I must be content with plain wholesome things.

Sam. There may be something in what you say. But I like best of all a man who can preach without the book ; and next best, a man that is warm and emphatic.

Old John. Well, as to preaching without the book, I'll tell you what, I don't like it : for a man is apt to get *too* warm sometimes, and say things that had been better left unsaid. For I hold that a minister can say the strongest things, if he says them gently and in nice well-picked words. And when he has it down in his book, he is not so likely to err. May be, you will say, when a man preaches without the book, it looks more like sincerity. But I should like to know, whether the Holy Spirit will not be with a minister in his study as well as in the pulpit ; when he is humbly seeking to write a suitable discourse, as when he is speaking off-hand. And as to being emphatic, I don't like to see a young man, like our Curate, speak with that authority that the Rector does. It would not look well if he did. For he is but a young man, and young men should be humble-minded.

Sam Restless became rather nettled by these smart replies. So he was just going to finish off the conversation by saying, " Well, it is no use talking to you, you are such a prejudiced old man ;" when old John said, " Nay, come, Sam, I don't wish to part with no bad feeling. I had a great respect for your poor father ; so walk home with me, and get your tea at our house ; and, if you are willing to hear what I have got to say, I am sure I can put you into a way of hearing that will make you both a happier and a better man." Sam was softened by the mention of his father ; and, being of no vicious dispo-

sition, though headstrong and misguided, he accepted the old man's invitation. What passed at old John's cottage must be left till next month.

What is the Church doing?

To bless thy chosen race,
In mercy, Lord, incline ;
And cause the brightness of thy face
On all thy saints to shine :

That so thy wondrous way
May through the world be known ;
While distant lands their tribute pay,
And thy salvation own. *Ps. lxxvii.—new version.*

We endeavoured, last month, to shew that the Church was, through God's blessing, exerting herself to provide Ministers and Churches for the populous parts of the country, where, through the rapid increase of inhabitants, there were great numbers left destitute of her instructions. And we had, in the preceding number of the **CHURCHMAN'S SUNDAY COMPANION**, pointed out the effort which was being made to supply Schools in which, at a trifling charge, the poor man might obtain for his children a suitable education. We shall attempt, at present, to draw attention to one or two Societies in connection with the Church, the object of which is to spread the Gospel of Christ where it is not known. Our Church is a Missionary Church. She prays every Sunday, that God would cause "His way to be known through all the earth, his saving health unto all nations." May that missionary spirit increase a hundred fold. And if it do so, we shall still have reason to consider that all our contributions come short of the exhortation of the Apostle: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though

he was rich, yet for your sakes, he became poor, that ye, through his poverty might be rich." (2 Cor. viii. 8, 9.)

We will first say a few words about

"THE CHURCH MISSIONARY SOCIETY."

The forty-fourth anniversary meeting of this Society was held at Exeter Hall, London, on the 30th of April. The Bishop of London preached the anniversary sermon on the evening before, at St. Bride's Church, Fleet Street. "The accounts received from the Society's agents throughout the world had been most satisfactory. During the past year, nine additional missionaries had been sent out, fifty-four branch associations and eighteen juvenile societies established, and twenty-four missionaries admitted to holy orders." The Society had received, altogether, £104,323 15s. 10d. during the year. The Committee declared that "they had taken their stand upon those sound evangelical and protestant principles which had, from its very foundation, formed the chief characteristic of the Society." We cannot state the exact number of missionaries *now* employed by this Society, as we have not received the Report; but, in the Report for 1842, we find it stated that the total number of Labourers engaged in the service of the Society, as ordained Missionaries, Catechists, and other Teachers, is 184; exclusive of 1,169 native Teachers."..... Then there is

"THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY
AMONG THE JEWS,"

for which the Bishop of Winchester preached the sermon this year, on the 2nd of May. The last year's income of this Society is £25,066 2s. 6d.: it has twenty-one Foreign Stations, besides Home Missions in London and Liverpool. Surely, when we remember that these poor Jews were once the favoured people of God, and that our blessed Saviour wept over their unbelief and hardness of heart, we must rejoice that our Church exerts herself to seek and save these lost sheep of the house of Israel.

Church Worthies.

No. III.

BEILBY PORTEUS, BISHOP OF LONDON.

The distinguished individual, whose name is placed at the head of this paper, was born at Ripon, in Yorkshire. His father, a tradesman of no great importance, sent him to the free grammar school of that place, from whence he proceeded to Cambridge, where he became a member of Christ's College.

But little need be said of the early career of him who was destined in after days to become so bright an ornament to his Church and country. Whilst at College he obtained distinguished honours. There is good reason to believe that the perusal of his sermon on "The Character of David, King of Israel, impartially stated," introduced Beilby Porteus to the notice of Archbishop Secker; for he was immediately afterwards appointed one of his grace's chaplains, and soon after presented, in succession, to two rectories, one in Kent, the other in Middlesex. In 1765, he married Miss Hodgson, of Matlock, in Derbyshire. In 1777, he was raised to the episcopal bench, on the translation of Dr. Markham from the see of Chester to that of York.

He who had been an active and successful parish priest, was equally zealous in the duties of the episcopate. Amongst other proofs of this, may be mentioned, the interest he took in the success of Sunday Schools, the institution of which now began to occupy a share of public attention. He was the decided opponent of slavery, the successful antagonist of those infidel principles which in his day were beginning to infect our unhappy country. In a short notice like this, it would not be possible even to mention the numerous objects which engaged his ardent mind. Suffice it to say, that he was the zealous promoter of every scheme and work which could tend to promote the glory of God and the good of man.

Under his unwearied exertions his health gave way. It had been his frequent prayer, that he might be spared the pains of death, and his request was granted. In the month of May, 1809, having arrived at Fulham, he was seized, after dinner, with something like convulsion, and fell into a quiet sleep, from which he never awoke.

The Church Prayers

SOUND VERY WELL WHEN SAID WITHOUT THE BOOK

It was immediately after the happy restoration of King Charles the Second, when, together with the rights of the crown, and the English liberties, the Church and the Liturgy were also newly restored; that a noted ringleader of schism in the former times was to be buried in one of the principal churches of London. The minister of the parish, being a wise and regular conformist, and he was afterwards an eminent bishop in our Church, well knew how averse the friends and relations of the deceased had always been to the Common Prayer; which by hearing it so often called a low rudiment, a beggarly element, a carnal ordinance, they were brought to condemn to that degree, that they shunned all occasions of being acquainted with it.

Wherefore, in order to the interment of their friend, in some sort, to their satisfaction, yet so as not to betray his own trust, he used this honest method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole Office of Burial by heart. And then, the time being come, there being a great concourse of men of the same sanatical principles, when the company heard all delivered by him without book, with a free readiness, a profound gravity, unaffected composure of voice, look, and gestures, and a very powerful emphasis in every part, (as, indeed, his talent was excellent that

way) they were strangely surprised and affected, professing they had never heard a more suitable exhortation, or a more edifying exercise, even from the very best and most precious men of their own persuasion.

But they were afterwards much more surprised and confounded, when the same person who had officiated, assured the principal men among them, that not one period of all he had spoken was his own; and convinced them by ocular demonstration, how all was taken, word for word, out of the very Office ordained for that purpose, in the poor contemptible Book of Common Prayer.

A Word about the Prayer-Book:

THE DIFFERENT PARTS OF THE SERVICE.

When we make profession of our faith, we stand; when we acknowledge our sins, or seek unto God for favour, we fall down; because the gesture of constancy becometh us best in the one, in the other the gesture of humility. Some parts of our liturgy consist in the reading of the word of God, and the proclaiming of his law, that the people may thereby learn what their duties are towards him; some consist in words of praise and thanksgiving, whereby we acknowledge unto God what his blessings are towards us; some are such as albeit they serve to singular good purpose, even when there is no communion administered, nevertheless being devised at the first for that purpose they are at the table of the Lord for that cause also commonly read; some are uttered as from the people, some as with them unto God, some as from God unto them, all before his sight whom we fear, and whose presence to offend with any, the least unseemliness, we would be surely as loth as they who most reprehend or deride what we do.—*Hooker's Ecclesiastical Polity, Bk. 5.*

A Word about the Bible.

HOW TO READ MY BIBLE.

Let the reader stop, on fit occasions, and think, What consolation does this passage administer to me? What acknowledgment to Heaven doth this declaration require from me? What fear for myself doth this threatening call for? What duty doth this precept or pattern point out to me? Of what sin doth it convince me? Is my character and behaviour suitable to this command or exhortation, this description or good example?—or do I see myself here, under another name, reprov'd, condemned, stigmatized? Have I acquired that sense of my own sinfulness and weakness, of God's holiness and justice, and of my need of the merits of Christ, and the grace of the Holy Spirit, which the whole tenor of Scripture inculcates? or am I still inclined to stand or fall by my own righteousness?—*Archbishop Secker.*

Churchman's Portfolio.

BISHOP BURGESS'S LAST SUNDAY.

On Sunday, the 12th of February, he appeared a little better, and was able to listen with interest to the church service and a sermon. His mind was peaceful, calm, and happy, and he conversed pleasantly, in a low voice, with those around him. After tea, he repeated Mrs Heman's beautiful sonnet, written on her death bed, on hearing the Sabbath-bells, until he came to the concluding lines,—

“ I may not tread
With them those pathways, to the feverish bed
Of sickness bound : yet, oh, my God ; I bless
Thy mercy, that with Sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness.”

In attempting to repeat this passage, his voice faltered, and he was mastered for a few moments by strong emotion ; but, re-

covering himself, he exclaimed, "Let me finish them, I wish to finish them;" and then calmly proceeded to the end of the sonnet, while all around him were much affected. He had continued to this time to read family prayers in the evening. On this day he did so for the last time. His voice was very weak, but deeply earnest. It had long been customary with him to have a chapter of the Bible read after prayers, together with Fenelon's "Reflections for the day. On this occasion, he selected for himself a confession of sins, and part of the Office for the Sick, from a Book of Devotions.—*Harford's Life of Bishop Burgess.*

SIR MATTHEW HALE'S RULES FOR HOLY LIVING.

He took a strict account of his time; of which the reader will best judge by the scheme he drew for a diary, which I shall insert, copied from the original; but I am not certain when he made it. It is set down, in the same simplicity in which he writ it for his own private use:—

Morning.

- I. To lift up the heart to God, in thankfulness for renewing my life.
- II. To renew my covenant with God, in Christ: 1. By renewed acts of faith receiving Christ, and rejoicing in the height of that relation. 2. Resolution of becoming one of his people, doing him allegiance.
- III. Adoration and prayer.
- IV. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis.*

Day Employment.

There must be an employment, two kinds.

- I. Our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. (Col. iii.) Here *faithfulness, diligence, cheerfulness.* Not to overlay myself with more business than I can bear.
- II. Our spiritual employments: mingle somewhat of God's immediate service in this day.

REFRESHMENTS.

- I. Meat and drink: moderation, seasoned with somewhat of God.
- II. Recreations: 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

IF ALONE,

- I. Beware of wandering, vain, lustful thoughts; fly from thyself, rather than entertain these.

II. Let thy solitary thoughts be profitable : view the evidences of thy salvation ; the state of thy soul ; the coming of Christ ; thy own mortality : it will make thee humble and watchful.

COMPANY.

Do good to them. Use God's Name reverently. Beware of leaving an ill impression, of ill example. Receive good from them, if more knowing.

Evening.

Cast up the accounts of the day. If aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

Bishop Burnet's Life of Sir Matthew Hale.

Poetry.

LINES ADDRESSED BY BISHOP HEBER TO HIS WIFE.
WHEN ABSENT ON A TOUR THROUGH INDIA. *

If thou wert by my side, my love !
How fast would evening fail
In green Bengala's palmy grove,
Listening the nightingale !

If thou, my love ! wert by my side,
My babies at my knee,
How gaily would our pinnace glide
O'er Gunga's mimic sea !

I miss thee at the dawning grey,
When, on our deck reclin'd,
In careless ease my limbs I lay,
And woo the cooler wind.

I miss thee when by Gunga's stream
My twilight steps I guide,
But most beneath the lamp's pale beam
I miss thee from my side.

I spread my books, my pencil try,
The lingering noon to cheer,
But miss thy kind approving eye,
Thy meek attentive ear.

* Bishop Heber was Bishop of Calcutta.

But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry mead,
O'er bleak Almorah's hill.

That course, nor Delhi's princely gates,
Nor wild Malwah detain,
For sweet the bliss us both awaits
By yonder western main.

Thy towers, Bombay, gleam bright, they say,
Across the dark blue sea,
But ne'er were hearts so blithe and gay
As then shall meet in thee.

A Church Calendar.

JULY, XXXI DAYS.									
7th	MOON, Last Quarter.	10h. 50m. mor.	SUN	rises 3 54	sets 8 16				
15th	— New	2h. 23m. aft.	—	do. 4 2	do. 8 9				
22nd	— First Quarter.	9h. 13m. aft.	—	do. 4 11	do. 8 1				
29th	— Full	2h. 33m. aft.	—	do. 4 21	do. 7 51				
MORNING LESSONS					EVENING LESSONS.				
1 M	[Oxf. Act. Cam. Com.]	Prov. 11	Luk. 13	Prov. 12	Phil. 1				
2 T	Visit. of Virgin Mary.	13	14	14	2				
3 W	Dog Days begin. [C.]	15	15	16	3				
4 T	Tr. of St. Martin, B. &	17	16	18	4				
5 F	Cambridge Term ends	19	17	20	Col. 1				
6 S	Oxf. T. ends. Old M.d.	21	18	22	2				
7 S	5 Sund. after Trin.	1 Sam. 15	Luk 19	1 Sam. 17	3				
14 S	6 Sund. after Trin.	2 Sam. 12	John 22	2 Sam. 19	2 Th. 1				
15 M	Swithin, B. Win. tran.	Eccles. 9	3	Eccles. 10	2				
20 S	Margaret, V. & M. Ant.	Jerem. 7	8	Jerem. 8	1 Tim. 5				
21 S	7 Sund. after Trin.	2 Sam. 21	9	2 Sam. 24	6				
22 M	St Mary Magd.	Jerem. 11	10	Jerem. 12	2 Tim. 1				
24 W	Fast.	15	12	16	3				
25 T	St. James Ap. & M.	Eccles. 21	13	Eccles. 22	4				
26 F	St. Anne mo. to V.M.	Jerem. 17	14	Jerem. 18	Titus 1				
28 S	8 Sund. after Trin.	1 Kgs. 13	16	1 Kgs. 17	Philm.				

THE
Churchman's
Sunday Companion.

What is the Church doing?

THE NEW CHURCHES IN LONDON.

"Surely I will not come into the tabernacle of mine house,
nor go up into my bed ;

"I will not give sleep to mine eyes, or slumber to mine eyelids,

"Until I find out a place for the Lord, an habitation for the
mighty God of Jacob."—Ps. cxxxii. 3—5.

How delightful it is to see first one and then another person animated by the same spirit as David was. We know of a gentleman who resides in a rural parish near Skipton, in Yorkshire. Having retired from business in which he has been very successful, he is building a Church for a portion of the parish in which he lives ; and he is unwilling to fulfil his intention of providing himself a better house than his present one until he has completed a house for God. Then go to Bradford, and you see a beautiful Church, with a Parsonage, and income of £250 a year, all given by Mr. Wood for the benefit of a neglected part of the town, near his mill. Then again, there is Mr. Berthon's Church, supplied at an expense of £5000 by that gentleman, who has not an inch of land in the parish. Then again, Mr. Hardy, one of the Low Moor Company, has spent £7,000 or £8,000 upon a Church, Parsonage, School, and Endowment, for a part

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of the Chapelry of Low Moor, in the same parish of Bradford. And again, the Bowling Iron Company have provided their workpeople with a Church at the same cost as Mr. Berthon's. Go to Leeds, and Holy Cross Church is being erected by two individuals at an expense of £10,000. These things are cheering indeed. They are nothing to boast of. For we only give to God of his own. And we must always remember what pious George Herbert said when he was reminded that he had rebuilt a Church; "it is a good work, if it be sprinkled with the blood of Christ." These things are nothing to boast of; but they are cheering; because they shew that God is raising up among his people a self-denying spirit: and they encourage us to hope that we may yet see the neglected streets and lanes of our crowded towns provided with the messengers of peace.

Some eight years ago, the excellent Bishop of London, Dr. Blomfield, came to a determination to issue proposals for building a number of additional Churches in that city. He looked around, and thought upon the state of the city. Without reckoning any parishes with less than 7000 inhabitants, there were, in London and the suburbs, one million, three hundred and eighty thousand persons; sittings for only one hundred and forty thousand; rather more than one sitting for every ten.

Then, taking ten of these parishes by themselves, there were three hundred and fifty three thousand, four hundred and sixty persons; and only eighteen Churches and twenty-four clergymen: a Church for every nineteen thousand, and a Clergyman for every fourteen thousand.

What a state was this! this in a *Christian* country.

But the Bishop of London is not a man to sit down and despair. He came manfully forward; and if he could not do all he would, he would do all he could.

So he sent out an appeal for building *at least fifty new Churches.*

This appeal has brought... ..	£158,173
And there has been a special subscription for new Churches at Bethnal Green, which amounts to... ..	59,649
So that both together make ...	<u>£217,822</u>

Now, thirty-six of these fifty Churches have been finished; two are being built, and twelve more will soon be begun. But still there are not half Churches enough to give a sitting to one in every three persons. And the population increases in and about London 30,000 a year. We are glad, therefore, to see that Bishop Blomfield still goes on. He sent a letter to his Clergy this spring, directing them to have a collection in every Church in the diocese, for building new Churches in London. We have not seen any account of what has been got. But we trust that the call has been well responded to. For surely, there is no famine like a famine of the Word and sacraments; and many in London will have to exclaim with too much truth, "No man careth for my soul."

May these Churches which shall be thus built, be a blessing to all future generations. May they who minister in them be wise to win souls to Christ. And may multitudes there be fitted for a place in that temple from which they shall go no more out.

The Profitable Hearer.

"I have a message from God unto thee."—Judges iii.

"Jest not at preachers' language or expression.

How knowest thou but *thy* sins made him miscarry?

Then turn thy faults and his into confession.

God sent him, whatsoe'er he be: oh, tarry,

And love him, for his Master!" *George Herbert.*

We are no friends to a blind following of any human teacher. We would follow the direction of the Apostle,

"Prove all things; hold fast that which is good." (1 Thess. v.) Yet we know that, unless we have "an honest and good heart," we shall not so "hear the word" as "to keep it and to bring forth fruit with patience."

And this was just the case with old John Humble. He came to Church disposed to believe what was said; and, if at any time he could not agree with every thing advanced, he came to that opinion after careful and humble consideration. How different is this from the rash and hasty condemnation which such persons as Sam Restless are wont to pronounce.

Old John's cottage (as we mentioned in the May number of the Churchman's Sunday Companion) was about three quarters of a mile from the parish Church of Lovechange, on the outskirts of the town. To approach it you must wind up a narrow lane which branches from the main road, and led up the side of a lofty hill. Parts of this hill were clothed with greater or smaller patches of trees; among which appeared the meadows, the corn-fields, and the pastures which made up the different farms. Under one of these clumps of trees, was situated old John's cottage. And it was a beautiful addition to the landscape as you looked upon it from the opposite hill. When the evening mist was beginning to appear, and the smoke was curling from the cottage, and the sun was casting a parting smile upon the dwelling, there was a peace and quiet in the scene which would tend to still each discontented feeling. What wonder if old John Humble, with such a quiet dwelling and an equally peaceful spirit, were a great favourite with Mr. Goode, the Rector of Lovechange.

To this spot John Humble and his companion, Sam Restless, wended their way. Sam would have been glad indeed to make an excuse for turning back; but could not find one. In short, he expected that the old man would read him a regular lecture about hearing *meekly*. But old John was too humble to use such a mode of reproof;

and he sought to win him over by kindness. He did not allude to the particular subject as they went on, but reserved it till after tea; when a good opportunity might offer.

When tea was over, old John Humble invited Sam to walk in his little garden for a short time.

They accordingly went out. And after they had been there about ten minutes the Lovechange bells began to chime for evening service, and came gently floating on the breeze; sometimes dying almost away, and then with fresh and powerful tones falling upon the ear.

"How sweet those bells do sound," exclaimed old John. "I tell you what, Sam, they always remind me so of heaven. It is my delight to listen to them after tea on a Sunday night. The evening service is a very great blessing to many in the town, particularly to servants, who perhaps cannot have the opportunity always of going to Church morning and afternoon. But, as I live some way off, I could not bear to walk so far *three* times on the Sunday. And then I have found that a person who, like me, goes always morning and afternoon, will be quite as much profited if he stays at home at night, and thinks over what he has heard, and sees where he must try in the next week to mend his life. This is to hear, mark, learn, and *inwardly digest*, what we have told us at the Church."

We have known sometimes the fiercest natures softened for a while by some gentle piece of music. And so it was, at this moment, with Sam Restless. He had seen so much peace and happiness in old John Humble's cottage; he had so witnessed the influence of true religion; that he felt charmed and was inwardly exclaiming, "well, after all my radicalism, all my self-will, all my independence, I am a restless, miserable, fellow: but this old man seems to know the secret of being happy: after all, 'let me die the death of the righteous and let my last end be like his.'" So Sam, instead of sneering at what the old

man said, replied quietly. "Well, Mr. Humble, there is a great deal of truth in what you say; you do seem to be very happy. But you promised to give me some advice about hearing meekly when I went to Church. And I do acknowledge I have been to blame in this matter."

"Well, Sam, I'll tell you in two or three words what my plan is. I know that I am a poor, sinful, creature. And therefore before I go to Church on a Sunday morning, I try to get my heart into tune by thinking of God's mercy in sending us his gospel; and I always take care to pray in the morning when I get up, that God would help me to spend his sabbath as I should. And when the sermon is going on, I pray in my mind, that God would send home to us all, what his minister is saying. And I think 'this is for my sick-bed; that is for my worldly losses; that is to settle me in such a truth; that is to direct me in such a duty; that is to correct my worldly mindedness.' And then, I told you, I think over at night what I have heard."

"Well, I'm much obliged by what you say. And I will think it over."

"Well, Sam, I hope you will, and just remember,

' A Sunday well spent
Brings a week of content,
And health for the toils of the morrow :
But a sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow.' "

A Word about the Bible.

The Holy Scriptures contain all things necessary to salvation, and are a full and perfect declaration of God's will :

1. Because we have no other.

2. Because the Scriptures (and they are the Word of Him who cannot lie) tell us so. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

3. If God could teach his apostles to *speak* his will, he could teach them to *write* it.

4. If "this is life eternal, to know God, and Jesus Christ whom he has sent;" (John xvii. 3.) then certainly this is plainly made known in the *whole* of the Bible.

5. Bishop Taylor says, "How is it possible that the Scriptures should not contain all things necessary to salvation; when, of all the words of Christ—in which certainly all things necessary to salvation must needs be contained, or else they were never revealed,—there is not any one saying, or miracle, or story of Christ, in any thing that is material, preserved in any indubitable record, but in Scripture alone?"—(Dissuasive from Popery.)

6. Many great errors have risen from not believing that the Scriptures are the only record of God's will.

The Quaker says he has an inward light from the Holy Spirit fuller than the light of the Bible.

The Church of England believes that

"The Spirit breathes upon *the Word*,
And brings the truth to sight."

The Roman Catholic tells you to trust to *his Church* more than the Bible.

The Church of England puts the Bible first: and teaches you "to receive what her ministers shall deliver out of *God's holy word, or agreeable to the same, as the means of salvation.*" (One of the Prayers in the Ordination of Priests.)

7. Besides all this, the primitive Church, that is, the Church next after the times of the apostles, believed and taught and appealed to the Scriptures.

The Passing Bell.

ITS ORIGIN.

“ But, since we are fallen upon the mention of this subject, give leave, I beseech you, to a word of not unseasonable digression. I have noted it to be the fashion here amongst you, that when a neighbour dies, all his friends in several parishes, set forth their bells, to give a general notice of his departure. I do not dislike the practice ; it is an act of much civility, and fair respect to the deceased. And, if the death of God's saints be, as it is, precious in His sight, there is great reason it should be so in ours ; and therefore well worthy of a public notification. But, let me tell you in other well ordered places where I have lived, it is yet a more commendable fashion, that, when a sick neighbour is drawing towards his end, the bell is tolled, to give notice of his dying condition : that all within hearing may be thereupon moved to pour out their fervent prayers for the good of that departing soul : suing for mercy and forgiveness, and a clean passage of it to the approaching glory. If there be civility and humanity in the former course, there is more charity and piety in this.—*Bp. Hall.*

Churchman's Portfolio:

THE LORD'S SUPPER.

The devout soul hath thus supped in heaven ; and returns home : yet the work is not thus done : after the elements are out of eye and use, there remains a *digestion of this celestial food, by holy meditation*. And now it thinks, Oh, what a blessing have I received to-day ! no less than my Lord Jesus, with all his merits ; and, in and with him, the assurance of the remission of all sins, and everlasting salvation. How happy am I, if I be not wanting to God and myself ! How unworthy shall I be, if I do not strive to answer this love of my God and Saviour, in all

heartly affection, and in all holy obedience! And now, after this heavenly repast, how do I feel myself? What strength, what advantage hath my faith gotten? How much am I nearer to heaven, than before? How much faster hold have I taken of my Blessed Redeemer? How much more firm and sensible is my interest in him? Neither are these thoughts and this examination the work of the next instant only; but they are such as must dwell upon the heart, and must often solicit our memory, and excite our practice; that, by this means, we may frequently renew the efficacy of this blessed Sacrament; and our souls may batten more and more with this spiritual nourishment, and may be fed up to eternal life.—*Bishop Hall's Devout Soul.*

THE CHURCH OF ENGLAND.

God be praised for ever! in our churches of England, to our great comfort, God is served even in such sort as himself by his holy word hath prescribed; so that no discontented person can allege any reason sufficient why to withdraw himself from our assemblies. Our church prayers are the psalms, our lessons are the scriptures, our sacraments according to Christ's institution. Which thing, not many years sithence (since,) I alleging unto one of no small account, now in Lovain, his answer was, "I must confess, that is good which you have in your churches; but the truth is, you have not enough." Indeed we have less in their eyes than enough. But if we weigh things according unto that rule, "Whatsoever I command you, take heed you do it, thou shalt put nothing thereto, nor take ought therefrom," (Deut. xii. 32.) then can it not be denied but that our *little* is sufficient, and their *more* is too much.—*Archbishop Sandys's Sermons. Sermon 17th, Preached at Paul's Cross.*

IMPORTANCE OF CATECHISING.

In another of his Salisbury walks, he met with a neighbour minister; and after some friendly discourse betwixt them, and some condolment for the decay of piety, and too general contempt of the Clergy, Mr. Herbert took occasion to say,

"One cure for these distempers would be, for the Clergy themselves to keep the Ember-week strictly, and beg of their parishioners to join with them in fasting and prayers for a more religious Clergy. And another cure would be, for themselves to restore the great and neglected duty of catechising, on which the salvation of so many of the poor and ignorant lay-people does

depend : but principally, that the Clergy themselves would be sure to live unblameably ; and that the dignified Clergy especially, which preach temperance, would avoid surfeiting, and take all occasions to express a visible humility and charity in their lives ; for this would force a love and an imitation, and an unfeigned reverence from all that knew him to be such." (And for proof of this, we need no other testimony than the life and death of Dr. Lake, late Lord Bishop of Bath and Wells.) "This," said Mr. Herbert, "would be a cure for the wickedness and growing atheism of the age. And, my dear brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the laity ; for it is not learning, but this, this only that must do it ; and till then, the fault must lie at our doors."—*Life of George Herbert by Isaac Walton.*

DR. PRESTON.

It was a gracious speech of a worthy Divine, (Dr. Preston) upon his death-bed, now breathing towards heaven : That he should change his place, not his company. His conversation was now, beforehand, with his God and his holy angels : the only difference was, that he was now going to a more free and full fruition of the Lord of Life, in that region of glory above ; whom he had truly, though with weakness and imperfection, enjoyed in this vale of tears.—*Bishop Hall.*

SEPARATION FROM THE CHURCH OF ENGLAND.

(*Extract from Rev. J. Wesley's last Journal*)

1787, January 2nd, page 26.—"I went over to Deptford ; but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavoured to reason with them, but in vain ; they had neither sense, nor even good manners left. At length, after meeting the whole Society, I told them, *if you are resolved, you may have your service in Church hours ; but remember, from that time you will see my face no more.* This struck deep, and from that hour I have heard no more of separating from the Church."

WHO ARE THE TRULY VALUABLE IN SOCIETY?

The value set upon a member of society should be not according to the acuteness of his sensibility, or his readiness to weep for, or deplore, the misery he may meet with in the world, but in proportion to the sacrifices which he is ready to make, and to

the knowledge and talents which he is able and willing to contribute towards removing this misery. To benefit mankind is a much more difficult task than some seem to imagine; it is not so easy as to make a fine display of amiable sensibility; the first requires long study and painful abstinence from the various alluring pleasures by which we are surrounded; the second, in most cases, demands only a little acting, and even when sincere, is utterly useless to the public.

HOLINESS.

We are called to be saints, a people consecrated unto God; and therefore, as every vessel in the temple was holy, so we, being called to the temples of the Holy Ghost, every thing in us should be holy, our thoughts should be holy, our affections holy, our words holy, our desires holy; every faculty of our souls, every member of our bodies, and every action of our lives, should be holy; every thing within us, every thing about us, every thing that comes from us, should be holy, all because our calling is holy; and we ought to walk worthy of the vocation wherewith we are called.—*Bp. Beveridge.*

This inward holiness, which the Gospel requires, stands not in some sudden good thoughts, or transient good affections, but is an holy frame or habit. True holiness is not a fit, but a frame. This inward habitual holiness stands in a universal compliance of the heart with the whole will of God.—*Sir M. Hale.*

Poetry.

THE RAINBOW.

The Rainbow shines · no fabling dreams,
But words of the Most High,
Have told why first its robe of beams
Was woven in the sky.

When o'er the green undelug'd earth
Heaven's covenant it did shine,
How came the world's gray fathers forth,
To watch the sacred sign?

And when its yellow lustre smil'd
 O'er mountains yet untrod,
 Each mother held aloft her chi'ld,
 To bless the bow of God.

How glorious is its girle, cast
 O'er mountain, tower, or town,
 Or mirror'd in the ocean vast,
 A thousand fathoms down !

As fresh in yon horizon dark,
 As young its beauties seem,
 As when the eagle from the ark
 First sported in its beam.

For, faithful to the sacred page,
 God still rebuilds its span ;
 Nor lets the type grow pale with age,
 That speaks good will to man.

Campbell.

A Church Calendar.

AUGUST, XXXI DAYS.						
6th	MOON, Last Quarter.	3h. 26m. mor.	SUN rises 4 33	sets 7 38		
14th	— New	2h. 32m. mor.	— do. 4 46	do. 7 23		
21st	— First Quarter.	2h. 16m. mor.	— do. 4 57	do. 7 9		
28th	— Full	0h. 34m. mor.	— do. 5 8	do. 6 54		
MORNING LESSONS EVENING LESSONS.						
1 T	Lammas Day	Jerem. 29	Joh. 20	Jerem. 30	Heb. 4	
4 S	9 Sund. after Trin.	1 Kgs. 18	Acts 2	1 Kgs. 19		7
6 T	Transf. of our Lord.	Jerem 39	4	Jerem. 40		9
7 W	Name of Jesus.	41	5	42		10
10 S	St. Lau. Arc. Rome, M	48	8	49		13
11 S	10 Sund. after Trin.	1 Kgs. 21	9	1 Kgs. 22	Jam. 1	
13 T	Q. Dowager born.	Lam. 2	11	Lam. 3		3
18 S	11 Sund. after Trin.	2 Kgs. 5	16	2 Kgs. 9	1 Pet. 3	
24 S	St. Barthol. Ap. & M.	Eccclus 24	22	Eccclus 29	1 Joh. 1	
25 S	12 Sund. after Trin.	2 Kgs. 10	23	2 Kgs. 18		2
26 M	Prince Albert b. 1819.	Dan. 12	24	Hosea 1		3
28 W	St Aug. Bp Hippo, C.D	Hos. 5, 6	26	7		5
29 T	St. John Bpt. behead.	8	27	9	2, 3 Joh.	

THE
Churchman's
Sunday Companion.

Anniversary Meetings of Church Schools.

It has become a common practice in many parts of England to hold annual meetings in the summer months for the benefit of schools in connection with the Church; and many persons are drawn together upon these interesting occasions to take part in a good work and to share in innocent recreation. There are, it is true, very serious objections to the modern system of excitement, and it is doubtless better, where it can be done, to have recourse to the quiet silent mode of the Church, and to let every parish thankfully and liberally maintain its own institutions. This, however, is not always easy to do; and if recourse must be had to the charity of neighbours, it is difficult to find any plan less open to objections, and more productive of good than well ordered meetings of the kind above alluded to, of which one seems to have been lately held at Coggeshall, in Essex, for the benefit of the Sunday and daily schools of that town.

Coggeshall is a large country town, and a very poor place. There are consequently a great many children to be educated by those whom God has blessed with the means of instructing them, and as the prevailing occupations of the poor in that town bring with them many and serious temptations to sin, and the pure doctrine of the Gospel is rejected by avowed unbelievers, or distorted by misbelievers of various denominations, unceasing efforts must be made to bring up the children of the people in the sound and unvarying principles of the Church.

In this holy work, the Church at Coggeshall has been long used to invite the help of neighbouring Christians, and is always willingly and liberally responded to.

We propose now to give a short account of the meeting which was held at Coggeshall, on Thursday, July 18th.

The morning was ushered in by a merry peal from the tower of the venerable and noble Parish Church, and all was soon a busy scene of preparation for a joyous day. The school-children with glad faces repairing to the place of meeting, (except some few naughty boys and girls who lost the pleasure of the day through irregular attendance at school or bad behaviour,) their elders participating in their joys, remembering the impression which roast beef and plum pudding made upon themselves in early days; the youths of the parish, connected with the schools as teachers, or cheerfully occupied in collecting flowers, and otherwise preparing for the festival; and the heads of families, making ready to shew hospitality to such as should come to them from a distance—until the time came to go up to the House of God for his help and blessing. The procession formed in the vicarage grounds, and moved on to the air *adeste fideles*, in the following order to the Parish Church. First, the school girls, the smallest of course foremost, with their teachers: next the school boys in the same order, with their teachers: then the Clergy from other dioceses, the neighbouring Clergy, the Preacher, the Deacon, and last, the Vicar of the Parish. The Clergy having taken their places in the chancel, morning prayer was said by the Vicar, the choir chanting the *Venite, Te Deum laudamus*, and *Benedictus*. The Rev. Henry Wilberforce (assisted by the Vicar and the Deacon) officiated at the altar, and preached an excellent sermon, well suited to the times, from Rev. iii. 17, showing that *not they who do most, but they who do least* are in the greatest danger of self-righteousness.

After sermon, the preacher returned to his place within

the altar rails, and the alms of the congregation were collected by the Deacon, Churchwardens and others, whilst the offertory sentences were in reading by the vicar; and having been presented and placed upon the Holy Table, the service concluded with the prayer for the Church Militant, one of the appointed collects, and the blessing.

After divine service the procession moved in the same order as before, to a field near the school-rooms, where the children, about three hundred in number, sat down, as soon as grace was said, to a good old English dinner of roast beef and plum pudding, carefully prepared for them under a tent tastily decorated with flowers and evergreens.

One interesting feature of the dinner was the primitive manner in which the materials were brought together by the Parishioners; every one giving according to his means and calling—some, giving money; some, joints of meat; millers giving flour; bakers, baking; butchers supplying suet; grocers, plums and sugar; brewers, beer; and gardeners, vegetables; so that by one effort, a table one hundred and twenty feet in length was speedily covered with food sufficient not only to content the school children, but to dine afterwards the choristers, the school teachers, and no small number of sick and aged poor.

Surely there is every reason to hope that the Church, holding, as she does, the truth, and abounding as she does, in labours of love—striving mightily that to the poor the Gospel might be preached; there is reason surely to hope that the Church has a deep and strong hold upon the affections of the people—and that if her methods are followed, and her principles fairly and affectionately put forth all, the opposition of the adversaries, will become impotent, and all the darts of malice levelled at the Church will be shivered against her walls of salvation and pillars of truth. Only let the young people whom she nourishes and brings up, be faithful to her, and she shall indeed be a praise upon earth.

Short Letters to the Readers

OF "THE CHURCHMAN'S SUNDAY COMPANION,"
FROM A CLERGYMAN OF THE ENGLISH CHURCH
IN LOWER CANADA.

No. I.

My dear Friends and Christian Brethren,

Being desirous of making known among you some particulars of this country, and of the progress of the Church of Christ here, I deem it the best plan to send occasionally short letters to you; as I can thus express myself more familiarly than in any other manner. When you are told that I formerly lived in the neighbourhood of the town in which the CHURCHMAN'S SUNDAY COMPANION is published, what I have to say may be somewhat more interesting than if written by a complete stranger, or by one who did not look at things here in comparison with things as they are in dear old England.

You have all heard of Canada; but I would almost venture to say that but very few of you have any clear idea as to what sort of a country it is. I, at least, must say that until I arrived here, I was entirely mistaken in my notions of it. I knew that it was about four thousand miles from England, that it belonged to the English, that it had immense rivers, and was infested with some kinds of wild animals, and with mosquitos, as well as other annoying flies and insects. But this was nearly the amount of my information, although I had consulted many books, and conversed with one or two persons who had been here; and, if I add to these particulars, those of its being excessively hot in summer, and equally cold in winter, I suppose some of you will have already gained more knowledge of Canada than you previously possessed.

The greatest astonishment, therefore, that strikes an Englishman in regard to this country, is that there is so little difference between it and the fatherland. One sees, for instance, in Quebec and Montreal, and especially the

latter, much the same sights as on entering an English city. There are Churches and Meeting-houses, costly shops, busy streets, and business-like faces in them; cabs, coaches, and horses, exactly like some, and those not the worst parts of London itself, though of course nothing like that city in size.

Instead, however, of railroads there are immense steam boats, which ply on that noble river the St. Lawrence, which is the highway, so to speak, between Quebec and Montreal. But as I am not about to write of such great places as either of these, I will at once conduct you to the *country*, as distinguished from the *town*, which latter appellation only belongs, in Lower (or Eastern) Canada, to the two cities that I have mentioned. That part of the province into which it pleased Providence that I should be sent, is termed, in the map, the Eastern Townships, which join on one side to the United States, and communicate with the towns by way of the St. Lawrence; to which, but for the intervention of a few Seignories or French townships, they extend. The river St. Francis, which is very romantic and picturesque, but unnavigable, runs through the greater part of the Townships, and empties itself into the St. Lawrence at about half the distance between Quebec and Montreal. The country is most beautiful in scenery, and is excellent land for cultivation. It is inhabited chiefly by Europeans, (English, Irish or Scotch,) by Americans from the States, and by French Canadians. There are also some aboriginal Indians, who live partly by farming and partly by the chase. Such are the inhabitants of this part of the world, and such, to those who will receive them, am I sent to administer the sacrament of our beloved Church, and the comfortable news and glad tidings of the gospel of Christ. Of the reception and progress of this holy message, of the trials and difficulties which the Church, as the pillar and the ground of the truth, has to meet with, and of such

other matter as will interest, and, I hope, edify you and make you thankful for your own privileges, I purpose, if the Lord will, hereafter, from time to time, to write to you. Meantime, I am your Servant in Christ,

* * *

**Conversation between Mary and Sarah,
ABOUT "THE SERVANTS' HOME."
BY A LADY.**

Mary.—Well, Sarah, I hear you have left your place; have you got another?

Sarah.—I have been about one, but I do not know whether I shall take it; and I can make more inquiry about it, as I have a comfortable home for a week or two.

Mary.—Why I thought your father and mother were dead, and that you had no "home" now.

Sarah.—That is quite true in one sense, but not in another. Do you remember a verse in the Psalms which we learnt at school, and which says, "When my father and my mother forsake me, then the Lord taketh me up"? (Ps. xxvii. 10.) This has been my case. I have no home of my own, but some kind ladies in Bristol have opened an Institution, where servants out of place, and without a home, may go for *one month*, and thus be kept from temptations to which they would otherwise be exposed.

Mary.—It is a very kind thought for poor servants, who often take unsuitable places because they have no where to go; I should like to hear more about it. Have you any rules which you *must* attend to?

Sarah.—Yes. In the first place, before you are taken in, you must send in your name, that your character may be inquired about, as the ladies will not knowingly admit any who are not quite respectable.

Mary.—Is it, then, like a Register Office, also ?

Sarah.—Yes ; and we have nothing to pay for registering. Many valuable mistresses, who object to go to a Register Office for a servant, will come to the "Servants' Home," because more inquiry is made about our character than can be made there.*

Mary.—What do you pay for your lodging ?

Sarah.—One shilling each week, which pays for our lodging, firing, candles, and the use of linen ; and we have every thing so clean and comfortable. We are obliged indeed to be very particular about keeping things clean, and putting things in their places when done with, but we have the benefit of it ; and we are sure that our clothes are safe, which is not the case in many lodging-houses. I remember reading a very nice Tract† about Mary Corkran, a Bristol servant, who once was in a lodging-house in London with another servant, who pretended to be very kind to her, and direct her to a place. When she went to inquire about it, her companion stole her box, with her clothes and money. We are in no fear about ours, because there are so many respectable persons about to take care of them.

Mary.—Are you allowed to go in and out as you like, when you are at the "Servants' Home" ?

Sarah.—O yes, if we do not want to be out at improper hours. We must be in by nine o'clock in the evening for family prayer, which is no trial to any servant who wishes to live in the fear and love of God. We have very nice books to read, and the opportunity of attending a place of worship. Our welfare is thought of in every way, both for this world and the next.

Mary.—Will not servants, who like changing their

* This refers to the inmates of the house ; but there is a Register Office in connexion with the Institution, where servants pay the usual fees.

† No. CVI. Church of England Tract Society.

places, be tempted to do so by having such a home to go to ?

Sarah.—There are many, I am afraid, who act from no principle of love to God, and have no affection for their masters and mistresses, who will always be changing their places for every trifle ; but I do not think that our rules and plans would tempt such to come amongst us ; besides, the ladies would not knowingly admit any such servants. I am sure that I have felt more and more the value of my good place, since I left it ; which I never should have done, if I had been equal to my work.

Mary.—I should think that being at the “ Servants’ Home ” must bring to your mind many things which you learnt at the Sunday School.

Sarah.—Yes, it does ; and we have time to think over many things which we had forgotten. When we are in a “ place,” our hands are often very full of work, and we are apt to make this an excuse for neglecting the “ one thing needful ;” forgetting the union of those two admonitions, “ not slothful in business ; fervent in spirit ; serving the Lord.” (Rom. xii 11.)

Mary.—I can quite feel with you about that : and although our temptations are different from those of rich people, they are, I think, quite as great and as dangerous. I was so much interested with reading the History of Ruth Clark, who lived servant with a very good Clergyman. She told her mistress how very difficult she found it, “ to give up the world.” When Mrs. Venn inquired, “ what world she had to give up ? ” she said, “ Surely ma’am, standing at the yard end, and talking with the other servants.” Mr. Venn observes, “ There was much truth in this remark ; for that is the world to every man, which hinders his pursuit of heavenly things, and countenances the corrupt principles and practices of the human heart.”

Sarah.—That is very true ; and I am sure that if

servants are faithful to their employers, and know the value of their own souls, they will find that they have no time to waste in listening to reports about others, and hearing tales which do not concern them.

Mary.—Well, I hope that I shall not be obliged to leave my comfortable place, where I have been for ten years; but if it should be so, and I do not meet with another immediately, I shall follow your example, and go to the “Servants’ Home.”

[N.B. We understand there is a Servants’ Home in London and one in Cheltenham. If any person who reads this is going to service in London, Cheltenham, or Bristol, she will do well to take advantage of those excellent Institutions.]

A Word for your Clergyman:

PRAY FOR YOUR MINISTER

IF YOU WISH TO OBTAIN A BLESSING FOR YOUR OWN SOUL,

1. For divine grace to renew, quicken, and preserve him as a vessel unto honour, sanctified and meet for his Master’s use.

2. That the Holy Spirit may so apply his studies, that he may ever be a learner, and always a teacher.

3. That the Lord would so order and sanctify his experience, and direct and bless him in the use of his talents, as to prove that he was sent, and is owned of God.

4. That he may always be faithful as a PREACHER; diligent as a PASTOR: and exemplary as a PATTERN.

5. That he may never trifle with the Word of God, the souls of men, or the delusions of Satan.

6. That he may be preserved from diminishing his usefulness by a political, a worldly, or a careless spirit.

7. That he may be watchful to discover, and labour to improve opportunities of usefulness.

8. That his hands may be strengthened; by God’s

providence restraining the wicked—his grace renewing and comforting penitent believers—and his power preserving his spiritual children in truth, righteousness, and peace.

9. That his principles and conduct may invariably be regulated by the commands and example of Christ.

10. That he may realize and diffuse such an unctional spirit, as may be most salutary to himself, and profitable to others.

11. That God may dispose him to ascribe the success of his labours to the divine purpose, mercy, and power.

12. That he may be blessed with such encouragement in his work, as may prove a constant stimulus for renewed exertion.

Remember, that the most enlightened, faithful, talented and consistent minister is but a man! And pray for **YOUR** minister, as Saint Paul exhorted the Romans to pray for him :

“ Now I beseech you, brethren...that ye strive together with me in your prayers to God for me ; that I may be delivered from them that do not believe, and that my services may be accepted of the saints.”

Churchman's Portfolio.

A MEDITATION BEFORE THE HOLY COMMUNION.

(*From Bishop Kenn.*)

Glory be to thee, O crucified Love, who at thy last Supper didst ordain the holy Eucharist, the sacrament and feast of love. It was for the continual remembrance of the sacrifice of thy death, O blessed Jesu, and of the benefits we receive thereby, that thou wast pleased to ordain this sacred and awful rite: all love, all glory be to thee. Ah, dearest Lord, how little sensible is he of thy love in dying for us, who can ever forget thee ! Woe is me that ever a sinner should forget his Saviour ! And yet, alas, how prone we are to do it ; glory be to thee, O gracious Jesu ! who, to help our memories, and impress thy love deep in

our souls, hast instituted the blessed Sacrament, and hast commanded us to do this in remembrance of thee. Let the propitiatory sacrifice of thy death, which thou didst offer up on the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance. O blessed Saviour, let that mighty salvation thy love hath wrought for us, never slip out of my mind, but especially let my remembrance of thee in the holy Sacrament be always most lively and affecting. O Jesu! if I love thee truly, I shall be sure to frequent thy altar, that I may often remember all the wonderful loves of my crucified Redeemer. I know, O my Lord, and my God, that a bare remembrance of thee is not enough; O do thou, therefore, fix in me such a remembrance of thee as is suitable to the infinite love I am to remember; work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour; and do thou so dispose my heart to be thy guest at thy holy table, that I may feel all the sweet influences of love crucified, the strengthening and refreshing of my soul, as my body is by the bread and wine. O merciful Jesu, let that immortal food, which in the holy Eucharist thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolution, that I may never more faint, or droop, or tire in my duty. Amen. Lord Jesus. Amen.

Poetry.

THE ANCHOR.

A mariner at eventide
 Pushed his light boat from the land :
 I saw him pass the boiling surge,
 And fix his anchor in the sand.

Then blithe returning to the shore,
 As if his every care was past,
 Nor casting e'en a look behind,
 He hied him homeward to his rest.

How could he trust so frail a thing
 Upon the dark and troubled main ?
 How did he know but yonder waves
 Would rend his feeble bark in twain ?

Because through many a rougher night
He had seen it safely ride ;
Because he knew the anchor sure
To which his trusted bark was tied.

So in darkness and in light,
Proved so often and so long—
Proved in sorrow and in joy,
Christians know their anchor strong.

So with hearts to heaven devoted,
Sins repented and confess'd,
All they have to heaven committed,
Christians get them to their rest.

Fry's Assistant of Education.

A Church Calendar.

SEPTEMBER, XXX DAYS.

4th	MOON, Last Quarter.	9h. 43m. aft.	SUN rises 5 19	sets 6 38
12th	— New	1h. 16m. aft.	— do. 5 32	do. 6 20
19th	— First Quarter.	7h. 52m. mor.	— do. 5 43	do. 6 4
26th	— Full	1h. 13m. aft.	— do. 5 55	do. 5 48

MORNING LESSONS | EVENING LESSONS.

1 S	13 S. aft. Tr. Giles, A.	2 Kgs. 19	Matt. 2	2 Kgs. 23	Rom. 2
2 M	London b., 1666. [& C.	Joel 2	3 Joel	3	3
7 S	Enurchus, B. Orleans	Amos 9	8 Obadiah		8
8 S	14 S af. Tr. Nat B. V. M	Jerem. 5	9 Jerem. 22		9
14 S	Holy Cross Day.	Nahum 3	15 Hab. 1		15
15 S	15 Sund. aft. Trin.	Jerem 35	16 Jerem. 36		16
17 T	Lambert, Bp. & Mart	Zeph. 3	18 Haggai 1	1 Cor. 2	
18 W	Ember day. Fast.	Haggai 2	19 Zech. 1		3
20 F	Ember day. Fast.	Zech. 6	21	7	5
21 S	St. Matt. A. & Ed.	Ecclus 35	22 Ecclus 38		6
	[Em. Day. Fast.				
22 S	16 Sund. after Trin.	Ezek. 2	23 Ezek. 13		7
	[Carth., & M.				
26 T	St. Cyprian, Abp. of	Mal. 2	27 Mal 3		11
29 S	17 S. af. Tr. St. Mich.*	Ezek. 14	Mark 2	Ezek. 18	14
	[Michaelmas Day.				
30 M	St. Jerom, P. C. & D.	Tobit 4	3 Tobit 6		15

* Proper Lessons for St. Michael—*Morning*, Gen. 32. Acts 12*
to ver. 20.—*Evening*, Dan. 10, beg. ver. 5. Jude ver. 6. to 16.

THE
Churchman's
Sunday Companion.

Church Worthies:

No. IV.

WILLIAM JUXON, ARCHBISHOP OF CANTERBURY.

This individual was born at Chichester, and received the early portion of his education at Merchant Tailor's School. In due time he removed to St. John's College, Oxford, and became a fellow of that society in A.D. 1598. His early inclination was towards the study of the law, and in consequence he became a member of Gray's Inn, London. He was, however, destined, in the providence of God, for a different work—the work of the ministry; and to this he gave himself with unremitting diligence and zeal. After his ordination, he was presented in A.D. 1609, by his college to the living of St. Giles, in Oxford, where, says Le Neve, “he was much admired for his excellent and plain way of preaching; which, though it was with great strength of conviction, yet, at the same time, was with a most genuine and native simplicity.” Here he continued six years, “being much frequented for his edifying way of preaching.” The scene of his labours, at a subsequent period, was Somerton, in Oxfordshire. On the resignation of Laud, he was elected President of St. John's; and in 1626, he filled the office of Vice-Chancellor of the University. His talents and character soon marked him out as one well fitted for the highest offices of the Church, and consequently we find him raised successively to the dignity of Dean of Worcester, Bishop of London, and Archbishop of Canterbury.

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He was also appointed Lord High Treasurer, one of the highest political situations in the realm, and never filled by a Churchman since the reign of King Henry the Seventh.

This eminent prelate lived during the stormy reign of Charles the First; and we are told, that few perhaps, if any, passed through so many offices of trust and responsibility, with so little envy and ill will.

When Charles the First was imprisoned, this pious bishop attended him, and as a messenger of peace endeavoured to sooth and comfort his mind with words of heavenly consolation. The bishop attended the King to the scaffold, and when he suggested his declaring that he died in the faith of the Church of England, the martyred monarch replied, "I die a Christian, according to the profession of the Church of England, as I found it left by my father;" and turning to the bishop, he added, "I have on my side a good cause, and a gracious God." Juxon answered, "There is but one stage more; it is a turbulent and troublesome, but a short one. It will carry you from earth to heaven, and there you will find joy and comfort." "I go," said the king, from a corruptible to an incorruptible crown." "You exchange," replied the bishop, "an earthly for an eternal crown,—a good exchange." Thus died King Charles the First.

After the death of his sovereign, Juxon being deprived of his lands and bishopric, retired to his estate of Little Compton, in Gloucestershire, where "he spent several years in a retired and devout condition." At the restoration of the Church and King, brighter days dawned upon the ejected bishop, for being restored to the episcopate, he had the honour to place the crown on the head of the latter, and be himself both head and crown of the former.

This he did as Archbishop of Canterbury, to which dignity he was raised. This prelate was now advancing in years, and we find but few notices of him from his last promotion till his death, which occurred June 4th,

1663, at Lambeth, in the 81st year of his age. He was interred in the Chapel of St. John's College, Oxford, of which he had been so bright an ornament. His character cannot be summed up in a more comprehensive manner than in the following remarks of Neal, who declares "*that enmity could not impeach him;*" and of Granger, who truly observes, "even the haters of prelacy could never hate Juxon."

The Pious Churchwoman:

OR, SOME FEW TRAITS IN THE CHARACTER OF MRS. C. OF S—;

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."—*Christian Year*.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—*Heb. xi. 13*.

Such were the few and simple words intended to be placed on a headstone in the quiet churchyard of S—, which was to be—

SACRED
TO
THE MEMORY OF
MRS. SARAH C—,
WIDOW OF THE LATE MR. W. C—,
OF S—.

They contain no pompous eulogy; they dwell not on the virtues of the deceased, who though full of good works, considered herself as less than the least of all saints; but they express the principle by which she was actuated, and shew the opinion which her daily conversation produced in the minds of those who knew her, respecting her spiritual state. Such, at least, was the feeling which influenced him who penned the epitaph, and who offers these few remarks on her character to village Churchmen, in

the hope that they may benefit by her good example. It was a fine day in June when I first did duty at S——. The church, or rather chapel, was a small whitewashed building, built, or altered at various times, with an Early English bell-gable, and windows of more than one style, and an ancient Norman font. It was roofed with brick tiles, and stood in a rustic enclosure at the edge of the village; and the path which led to it lay through a farm-yard. To a fastidious and flippanant observer, there might be little of interest in the simple sanctuary of S——. Far different the feelings with which a pious Churchman would behold it! There, for hundreds of years (as the ancient font bore witness) had children been baptized in the name of Christ. There prayer had been offered up; the word of God had been preached, sometimes with greater, sometimes with less fidelity. There Christians had celebrated the Sacrament of their Saviour's body and blood, and thus fulfilled his dying command. There the rude forefathers of the village were sleeping, each in his narrow cell, till the archangel's voice shall recall them to life. There was a place where God had recorded his name, and had promised to bless those assembling in his fear. These and a thousand other holy associations endeared this little rustic temple to me; and frequently, as I watched the setting sun shed his parting rays on the west of the building, as the week was passing away and the Sabbath drew on, I thought of the words of the Psalmist: "How amiable are thy dwellings, thou Lord of hosts!" and begged that he would "cast his bright beams of heavenly light" upon the people who assembled there; that they might "walk in the light of truth here, and finally attain unto the light of everlasting life, through Jesus Christ our Lord."

This was the place in which I had received "authority to execute the office of a deacon, and to read the Gospel, and to preach the same." Among the little flock who assembled at the Church of S—— on the day above-

mentioned, was Mrs. C——; and I soon found that she was, indeed, one of the sheep of Christ, who listen with a ready and obedient ear to the Saviour's voice, when he speaks through his under-shepherds, and follow him, and so are saved through Christ for ever.

Her love for the house of prayer was very remarkable. Though more than seventy years had passed over her, she was constant in her attendance. No summer heat, no winter cold, no cutting wind, no pinching frost, no beating rain, no chillness of the church, could keep her away. "She was glad when they said unto her, "Let us go into the house of the Lord." And when there, what devotion, what humility, what teachableness marked her behaviour. She went, not to criticise, but to learn; not to admire or censure the preacher, but to enquire, "What saith the message of God unto me?"—not to value the sermon for its eloquence, or to condemn its defects, but to prize it for its promise of a Saviour, its hope of heaven, its warnings against temptations, its encouragements to holiness. She seemed to exemplify the quaint description of the pious Churchman—"when anything strikes home to himself, he turns down a leaf in his heart."

And this spirit shed a kindness and gentleness over her whole conduct. She was always respectful, always inclined to make allowances for the failings of others, always ready to oblige. And her memory will be cherished for many a long year by the poor of the village. All shared her charity, whether they worked on the farm or no.

Nor did this regular attendance at church spring merely from a sense of decency. This kindness to the poor did not arise from mere natural generosity. She lived in the constant habit of private prayer; and on one occasion, when I had given her a small book on prayer, she said she hoped I did not suspect that she neglected it; "for (said she) I cannot live without it."

This excellent woman did not experience that lively sense of God's mercy in Christ which some enjoy. Her humility led her to look so constantly at her own unworthiness, and to fear lest she should be betrayed into a carelessness in the service of her Saviour, that she did not express undoubted confidence concerning her state. Yet she did put her whole trust and confidence in Christ; she did cling to him with unwavering steadfastness; she did delight in worshipping him, in commemorating his precious blood-shedding at the holy communion; she did feel a peace in this, though not undisturbed. I mention this that it may be an encouragement to those who are thus tempted to despair. For the closing scene of Mrs. C——'s existence was all tranquillity and joy, and it shews how our Almighty Father can soothe each anxious fear of his dying saints. Just as we have known the sky to be overcast, and the rain to descend in frequent showers throughout the day, and only now and then a gleam of sunshine to burst from the gloom; but the heaven has been cleared before the day was departed, and the western sky has been lighted up with the beauteous glow of the setting sun; and this has been a promise that the morning would be bright and glorious. I happened to be from home when Mrs. C—— was called to her rest; but a pious neighbour who was with her told me, that in the awful hour of death her faith was fully fixed on her Redeemer, and that she expressed her full assurance that he would conduct her safe through the dark and gloomy valley. The man of the world and the true believer have both to pass through it. But the one goes forward without one ray of hope, and falls upon the pit of destruction; the other sees the light of his home before him, and this supports his fainting heart.

A sermon was preached on the Sunday after Mrs. C—— was interred, in the little church of S——, by the rector of B——, to which the curacy was attached. Mr.

M—— took for his subject the words of the prophet Isaiah: "The grass withereth, the flower fadeth; but the word of our God shall stand for ever;" and paid an appropriate tribute to the memory of the deceased.

And now let us close, and (lest what has been said be in vain) let us pray for grace "so to follow God's blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which he has prepared for them that unfeignedly love him, through Jesus Christ our Lord."

[The above paper appeared in the "Village Churchman" for January, 1844. And at the request of the writer, and with the leave of the Editor of that Periodical, it is here reprinted.]

Why should we bury the dead WITH RELIGIOUS CEREMONIES P

Causes of funerals St. Augustine giveth three. First, it is the office of humanity, the duty of charity, decently to commit the dead corpse to the earth, out of which they came. This charitable duty is commended in Toby and others, whose names I mentioned before, and was of the very heathen religiously observed. Secondly, it is a thing very seemly and convenient, with reverence to lay the corpse in a grave; because our bodies are the temples of the Holy Ghost, wherein and by which, as by lively instruments, both God hath been glorified, and his people have received good. "Know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. vi.) That which hath been so notable an instrument, would not be unreverently treated, though dead. Thirdly, our faith is hereby confirmed, touching the article of our resurrection. For we lay down the body in the earth, under hope that "this mortal must put on immortality:" (1 Cor. xv.) as confessing with Job, "I believe that my Redeemer

liveth, and that I shall see God in my flesh : mine eyes shall behold him, and none other." But the Christian Church doth not, neither ought to use funerals, thereby to relieve or benefit the dead. " All these things," saith St. Augustine, " furniture of funerals, order of burying, and the pomp of exequies, are rather comforts to the living than helps to the dead. The glutton, of whom St. Luke speaks in the Gospel, was buried, no doubt, with pomp enough ; yet his wicked soul was plunged into hell. There cometh therefore no part of blessedness to the dead by funerals : but " blessed are the dead that die in the Lord." (Rev. xiv.) Lazarus wanted (as it is to be thought) his funeral ; but the want thereof bereaved him not of his happy estate : he died in the Lord, and so was blessed.—*Archbishop Sandys.*

What is the Church doing?

THE BISHOP OF NEWFOUNDLAND.

" For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and *ordain elders* in every city, as I had appointed thee."—The Epistle of Paul to Titus. (i. 5.)

We find it recorded in the Acts of the Apostles (chap. xi.) that, when the Gospel had been preached at Antioch, " and a great number had believed and turned to the Lord ;" and when " tidings of these things came unto the ears of the church which was in Jerusalem ;" there was great joy among the Christians there. They were glad to hear of the extension of their Master's kingdom. And surely something of the same spirit should animate us, when we are informed of what is being done to seek for Christ's sheep that are dispersed abroad through foreign lands, and for His children who are there exposed to the temptations of this naughty world, that they may be saved through Christ for ever. If we *are* thus affected,

we shall feel that there is a blessed Communion of Saints; that all the lively members of Christ's Church on earth are of the same family and household. We shall feel deeply interested in the new Bishop who has been sent to watch over the scattered congregations of the Diocese of Newfoundland, and there to perpetuate the ministerial office by "ordaining elders," or presbyters, or priests (for they all signify the same—persons who have used the office of a deacon well, and after being thus tried have been admitted to the higher rank) in every place where they may be needed.

Dr. Field is the name of the new Bishop of Newfoundland. He was consecrated on Sunday, April 28th, by the Archbishop of Canterbury, assisted by the Bishops of London, Bangor, and Worcester: the Rev. R. Davies, M.A., Rector of Staunton, Gloucestershire, preached on the occasion. What an interesting sight, to see a chief Pastor sent forth to guide and govern so remote a branch of the Church of Christ. He, who undertakes such a task, must certainly be doing it "not for filthy lucre, but of a ready mind." (1 Pet. v.)

Newfoundland is a large island off the coast of North America, a little more northerly than New Brunswick. The climate is very severe; we think we have seen a statement made by the former Bishop that it requires a person to have a very strong constitution, if he goes out as a missionary thither. It appears, that there are about 80,000 persons in Newfoundland. They are all fishermen, and are scattered in villages on the coast. The Bishop consequently has to travel by sea when he visits these places. And one part of his diocese, the Bermuda Isles, lies 1000 miles away to the south, at a distance of from eight to fourteen days' sail. The people are very poor; they scarcely know what money is, in some places; their churches are all of wood, except one; and the houses of the missionaries are of the same material. The

cries of our poor countrymen who are settled there, "come over and help us," are said by Dr. Field to be most affecting.

To such a poor and needy branch of the Church is Dr. Field gone to devote himself. We are glad to find that the Provost and Fellows of Queen's College to which Dr. Field belongs, have shewn their sympathy for him, by placing a sum of money at his disposal for furthering his plans for the good of his Diocese. And we cannot, we are sure, do better than close this short paper with a short notice of some parts of his scheme, which he communicated to his college, when acknowledging their liberality.

1. He wishes to build at St. John's, a Parish Church which may serve as a little Cathedral for the Diocese.

2. A residence for the Bishop, which is to be also a sort of College for candidates for Holy Orders.

3. Also to get a good Theological Library, in connection with the College.

4. He wishes to have a number of Clergymen, connected with the College; who might advise and assist the Bishop in various important duties.

5. The Bishop expresses a wish for a small ship, in which he might take his journies; and which he would have so fitted up as to serve for a Church, when he touched at any place where they had no Church.

This last want has been supplied by the munificence of the Rev. Robert Eden, Rector of Leigh, in Essex. This gentleman has purchased *The Hawk*, a schooner; he has had it fitted up as the Bishop wished, and presented it to him. It has sailed for Newfoundland, carrying the Rev. Mr. Chapman, a Missionary, and several young men who go out as Catechists and candidates for holy orders. The Bishop of London inspected the vessel at Blackwall, on the 10th of August, and commended those who were going out to "the Great Head of the Church during their voyage." May his prayers on their behalf be heard!

Churchman's Portfolio:

NATIONAL AND BRITISH SCHOOLS.

It is very gratifying to find from the late Report of the Committee of Council on Education, that the National Schools have received £30,000 and the British Schools only £2,000, of the annual Grant by Parliament. These Grants are awarded by the Committee of Council, to the respective Schools, in proportion to the local contributions raised for the Schools. The proportion of encouragement to the National Schools and British Schools, is as fifteen to one. A sufficient proof of the superior education given in our National Schools.

The enemy that waiteth for all occasions to work our ruin hath found it harder to overthrow a humble sinner than a proud saint.—*Hooker.*

Thy body is, by a sore disease, confined to thy bed: I should be sorry to say, thou thyself wert so. Thy soul, which is thyself, is, I hope, elsewhere. That, however it is content to take a share in thy sufferings, soars above to the heaven of heavens; and is prostrate before the Throne of Grace, suing for mercy and forgiveness; beholding the face of thy Glorious Mediator interceding for thee.—*Bishop Hall's Comfort for the Sick-bed.*

Poetry.

THE SABBATH MATIN BELL

Founded on a real Incident.

BY MRS. ABDY.

It is the early sabbath-bell: it floats upon the air,
Announcing to the villagers the day of peace and prayer.
Their pastor once rejoiced to hear that dear familiar strain,
Which called him to his duties in his Master's hallowed fane.

But now life's sands are ebbing fast; in weariness he lies;
The dark and gathering shades of death fall heavy on his eyes.
Still, still the deep-toned bell proclaims its summons o'er and o'er,
Though never shall he seek the courts of earthly worship more.

Alas! and must this well-known sound be destined to divide
The fond and grateful people from their kind and faithful guide?
Once it drew him to their presence on this calm and hallowed day
And now it seems to bear him from his weeping flock away.

He goes to praise his Maker in a tearless land above, [love;
Where naught shall mar the sinless strains of pure and perfect
And where the dear Redeemer, whom he long has served and known
Shall place him with his pardoned band who throng around his
throne.

His last faint sighs are mingled with the music of that bell,
O, deem it not a mournful sound, a sad funereal knell :
It called him once to holy rites, though mixed with earthly leaven;
But now it heralds him to join the angel choir of heaven.

[We have copied the above lines from that excellent periodical,
"The Church of England Magazine." The *Matin-Bell*, means
the *Morning-Bell*. The word *Matin* comes from the Latin word
Matutinum, signifying the Morning. And hence the Morning
Service was formerly called *Matina*.]

A Church Calendar.

OCTOBER, XXXI DAYS.

4th	MOON, Last Quarter.	4h. 29m. aft.	SUN rises 6 8 sets 5 29
11th	— New	11h. 24m. aft.	— do. 6 20 do. 5 14
18th	— First Quarter.	3h. 16m. aft.	— do. 6 32 do. 4 59
26th	— Full	5h. 5m. mor.	— do. 6 46 do. 4 43
MORNING LESSONS			
EVENING LESSONS.			
1 T	Remigius, Bp.	Tobit 7	Mark 4
6 S	18 Sund. after Trin.	Ezek. 20	9 Ezek. 24
10 T	Ox. & Camb. T. begin.	Judith 11	13 Judith 12
11 F	Old Michaelmas Day.	13	14 14
13 S	19 Sund. after Trin.	Daniel 3	16 Daniel 6
17 T	Etheldreda, Virg.	Wisd. 9	Luke 3
18 F	St. Luke, Evang.	Ecclus 51	4 Job 1
20 S	20 Sund. after Trin.	Joel 2	6 Micah 6
26 S	Fast.	Ecclus 6	12 Ecclus. 7
27 S	21 Sund. after Trin.	Habak. 2	13 Prov. 1
28 M	St. Simon & St. Jude.	Job 24, 25	14 Job 42
31 T	Fast.	Ecclus 14	17 Ecclus 15
			Col. 1

THE
Churchman's
Sunday Companion.

Short Letters to the Readers

OF "THE CHURCHMAN'S SUNDAY COMPANION."
FROM A CLERGYMAN OF THE ENGLISH CHURCH
IN LOWER CANADA.
No. II.

My dear Friends,

In my last letter I endeavoured to give you some general idea of the impressions that the first sight of this country made upon my mind. I propose now to introduce you still more particularly to the immediate scene and neighbourhood in which it has pleased providence to ordain that I should labour. My mission then, (for this part of the country is still undivided into parishes) consists of parts of two townships—K * * and D * * *. The river St. Francis, which I mentioned in the previous letter, runs between these two townships, so that I have to cross it in passing from one part of my mission to the other. The probable extent over which my labours reach may be rated at sixty or seventy square miles. Nominally it is much greater, but I now refer only to those parts which are inhabited. There is a church in each of the two stations, at the distance of about seven miles from each other. My Sunday duties therefore consist of Morning Service in St. Paul's Church, K * *; Evening Service in Trinity Church, D * * *; and Evening Prayer again in K * *, on my return from D * * *. Besides the regular services, not unfrequently occur baptisms and churchings. So far as *work* is concerned, you perceive, then, that I am a rank *Pluralist*.

NOVEMBER, 1844.

L

VOL. I.

And now to describe the kind of people who make up the little congregations at each place. In K * *, we have several families of respectability, while the poorer members are from the North of Ireland. Besides, these we have some that commonly attend church, who profess nothing—these are from the United States, and generally not even baptized. The D * * * people are mostly Irish, with a good sprinkling, however, of Yorkshire extraction, and a few Americans. With such motley assemblages, as you may imagine, there is immense difficulty in having uniformity or propriety in the mode of carrying on public worship. Indeed, partly from the force of custom and partly from the lax state of church matters before they left home, even the emigrants have but too deplorably fallen off in the manner of responding, &c., into the plan of the Americans and non-professors. When I first came hither, nothing was more common than for the people to *sit* during the saying of the Prayers; and but very few took any part in the service. On one or two occasions, I have been compelled to read the *whole* of the Psalms and Responses *alone*, not finding any one to say as much as—“And with thy spirit.” But now I am happy to say, there are some who always make it a point to respond, and also to be in their places on Sundays. Still, however, these form the exception instead of the rule. You might see many sitting and even sleeping during prayers, and who are totally unchargeable with the crime of using the Book of Common Prayer. What strikes me as the strangest thing in connexion with this state of affairs is, that those who are thus negligent of making their common supplication to Almighty God, are the persons who make the greatest professions of piety. The fact is, that they have a mixture of Dissent in their composition; and, viewing *sermons* as the only thing that they come to church for, they with a quiet conscience neglect, or to go sleep over, the prayers. The more you

say to such persons as these, the more they affect to fear for your own piety ; and the consequence is, that no impression can reach their hearts as to the necessity for their joining their aspirations to the volume of spiritual incense which is rising in the holy temple of God. I have no hesitation in saying that this is one of those injuries to religion under a seemingly pious mask, that have hindered the spread of Gospel Truth more than any extraneous impediment whatever.

No. III.

My Christian Friends,

My former letter not having gone off in time, I send two together, which the Editor will insert in one number or separately, at his discretion. I must endeavour to give you some idea of the Churches in which it falls to my humble lot to serve. I begin with the one immediately contiguous to the parsonage in which I reside. St. Paul's Church, K * *, is one of the most ecclesiastical-looking little buildings that I have seen in Canada. It is of wood, painted white; of the Gothic style of architecture; having lancet windows, with diamond panes. It is only about forty-eight feet by twenty-nine; besides a miniature chancel projecting eastward, and a neat tower and spire at the west end. The entrance is in the tower, which forms a porch; and the doors, both outer and inner, are of Gothic shape, the outer having black wooden studs in it, which make it look like what one so often sees in Old England. The doors are of a kind of wood called butter-nut, resembling black walnut, except that it is of a lighter hue. The east window is a triplet; and the whole appearance from without is very unique. But it is not finished inside: it is plastered, and we use it for Divine Service. But the people sit on common benches, of rough unpainted plank, and the Communion Table is a *borrowed* one, being part of a set of dining tables. For Desk, and Pulpit, we

have nothing but a simple lectern upon a platform of one step high. It is merely a pedestal with a book-board fastened on the top of it, something in the shape of a letter T. It is like a large music stand. Upon this all the prayers and Litany are said, and the sermon preached, while the people sit on their lowly benches or kneel by the side of them, to join in the same prayers that are said in York Minster. And after all, unfinished and unpewed as is our little sanctuary, I know not whether more truly pious devotion can be exercised in the beautiful temples at home, than in it.

Such, however, is our position—the position of the Church wherever she begins, and has to struggle for a footing. But I must not forget the other Church, which is somewhat larger, but yet not nearly so pretty or correct in style. It contains about 200 worshippers. It is a square, or rather a parallelogram, without any projection for either chancel or porch, and is as yet without tower. It is pewed, however, and has a Desk and Pulpit, one on each side of the Communion-table; the latter being (according to some quaint notion which seems to be now almost exploded) about one third *higher* than the Desk. The windows and doors are also parallelograms, as are the panes in the sashes. Altogether, it is a very un-church-like edifice; but it is the consecrated house of God, and consequently to be venerated.

You may form some idea, from what I have said, of the houses of prayer in which we assemble ourselves together. We have no choir, no organ, no musical instrument of any description, no clerk to “strike” a tune, no singers to sing or chant. The whole of the singing depends upon myself, with the exception of a few voices in each congregation, that join in the tunes, which again I must choose, such as are likely to be known, or else have the pleasure of singing alone.

And yet, with all these adverse circumstances, I must

say that our services are sweet and consolatory. Something there is in them, and especially in the administration of the two Sacraments, that finds its way irresistibly to the heart. The union and communion of saints seems to be the most grateful to those who have the greater part, if not the whole, of the benefit of such communion. We know that many thousands are praying *for* and *with* us—us, which comprehends the whole household of the faith. Let me, in concluding this, beg of all, who may happen to read these short letters, to remember, when using that word “us”* in their prayers, the worshippers in the depths of a Canadian forest.

Until another opportunity, I am, &c.,

* * *

Have you had your Child baptized?

“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.”—St. Mark x. 14.

“And he (the jailor at Philippi) took them, the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.”—Acts xvi. 33.

Jesus, kind, inviting Lord,
We with joy obey thy word,
And in earliest infancy,
Bring our little ones to Thee.

We baptize them at thy word;
Wash their souls from sin's deep stain;
And in thy compassion, Lord,
Grant them to be born again.

“Have you had your child baptized?”—This was the first question asked by old John Humble, when he went with his wife to get tea, one Sunday afternoon, with Sam Restless; on seeing Sam's wife nursing a little one.

* Vid. concluding prayer,—“The grace, &c.,” and other places where the pronoun occurs.

When we last parted from Sam Restless, in the August number of the *Churchman's Sunday Companion*, he had received, and received with unusual good temper, some advice from old John as to the duty of curbing a wayward flippant disposition; and of "receiving *meekly* the engrafted word; which is able to save the soul." (St. James 1.) Before he left John Humble's cottage, John addressed him with the seriousness and fervour of one who stood on the confines of eternity: "Sam," said he, "you know my sun is fast going down; and it won't do for me to be a hypocrite—and so you may feel sure, that what I say, I really mean. You see, how happy and comfortable I am: but you are not a happy man; I can see you are not. Now it is religion that makes me happy. And you seem inclined to give it a trial: Give it a *fair* trial. 'Receive with meekness the engrafted word which is able to save your soul.' But then don't hear meekly once or twice, but a good while. Do it for six months; make up your mind to go in a fair, honest, upright, spirit to Church, for six months: and with a sincere prayer to God to teach you by his Holy Spirit, whether religion is not "the one thing needful." And I am sure, if you continue steady in your attendance for six months, you will not give over then. People talk, as if they wished to make me believe that they *are* ready to receive the Gospel of Christ, and to love that branch of the Church of Christ which is established here by the law of the country, supposing only that it is right. But I know better. They never give it a fair trial. They come once or twice to Church; and then take off, making some smart speech against the clergyman."

"Well," replied Sam, "you say too true. But, however, I will give it a fair trial. I will come to Church regularly for six months; and try to come in a right spirit."

"Well, then, good night, Sam; and God bless you."

Happily, Sam Restless kept to his word. He began

the very next Sunday to go regularly twice a day to Church. Often did one or other of his old companions call on the Sunday morning or afternoon, and try to introduce politics, and to rake up abuses in public matters. But as soon as the bells began to settle for Service, Sam begged that they would excuse him, for he was going to Church. Many a time did they try to laugh him out of it. But he always told them in reply, that he had made a promise to old John Humble to give church-going a fair trial for six months. And that promise he would stick to, come what might. After which, they would take themselves off, with a sneer at old John and all such fools.

Now God has mercifully promised, "If any man will do His will, he shall know of the doctrine, whether it be of God." (John vii.) And so it was in this case. Gradually, on each successive Sunday, some foolish prejudice was swept away; till at length, after three months had expired, Sam was astonished at his former folly. There was such a solemnity and fervour in the prayers, without any want being left unmentioned; and yet a freedom from undue familiarity in (dust and ashes when) addressing that Father who is in Heaven; there was so much instruction in righteousness to be derived from the Lessons; such a quickening of one's coldness in the singing; and such an affectionate application of the Gospel to the conscience, in the sermons, (which were simple and easy to be understood, and yet expressed in correct and appropriate language); there was, in short, so much real substantial good, and no attempt at display; that Sam was fixed in his determination to continue steadfast for a far longer time than to the six months' end. He became attached to old John Humble; and old John became attached to him, and had come to get tea with Sam, at his request; to talk over something of importance, as the latter said.

So when old John Humble asked, "Have you had your child baptized?"—

"That's the very thing," said Sam, that I wished to talk to you about. We had John Smith, the Deputy-Registrar, here the other day, to enter the child in his books; and he said, that we lived in a more enlightened time now-a-days; and it would do quite as well if it was entered in his books as if it was baptized.

Old John. I wonder whether John Smith knows better than our Lord Jesus Christ, "who is over all, God blessed for ever. Amen." (Rom viii. 5.) Is it not awful to think of men dispensing with the commands of Almighty God, by saying, that we live in an enlightened age? Such men will have a sad account to give. And I wonder whether he knows better than the Apostles, and all the Christians since that time. I rather think that St. Peter knew quite as well as John Smith, what ought to be done: and he said, when three thousand were converted on the day of Pentecost, "Repent, and be *baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your *children*, and to all them that are afar off, even as many as the Lord our God shall call." (Acts ii. 38, 39.)

Sam. Well, that is very strong, to be sure.

Old John. Well, I'll tell you where it is, that folks mistake the thing. Mr. Goode gave me an insight into it. You see, at the Church they are entered in the books, and they are baptized too; at the office they are entered in the books, but they are not baptized. Now it is my duty to "suffer my little child to come to Christ, and not to forbid it; for of such is the kingdom of heaven." (St. Mark x. 14.) Christ said so, and I must do as he said. And the way that I must bring my child to Christ is, to have it baptized, and so received into his Church. And I cannot stand clear before him, if I get it entered into twenty books, and don't get it baptized. Now, if you get your child baptized, it will be entered both at the Church

and the office, and you can get to know how old it is at two places instead of one, at any time in future, and you will have obeyed Christ besides. But there are a great many blessings to be got for children by having them baptized. And we will talk them over, after we have got our tea : and we will look out the places in the Bible, where they are spoken about.

Here the conversation ended till tea was finished ; and we must defer relating what passed afterwards, till another month.

The Inhabitants of Canaan

WERE DESTROYED FOR THEIR WICKEDNESS.

Very likely some pious Churchman may have felt unable to see the justice of God's doings in commanding the children of Israel to slay all the inhabitants of Canaan. (Deut. vii.) If this be the case, the following remarks of Bishop Watson may tend to remove his difficulties. And he will learn to wait patiently for the light of eternity to remove every shadow which now obscures God's ways ; and he will believe that, as now he can see what hitherto he could not discern, so, then, he shall be able to know most fully what will always remain imperfectly understood on this side the grave.

“The depraved state of morals of the Canaanites is too notorious to require any proof. They were a wicked people in the time of Abraham ; and they, even then, were devoted by God to destruction ; but ‘their iniquity was not then full.’ For the time of Moses they were idolators ; sacrificers of their own infants ; devourers of human flesh ; addicted to unnatural lust ; immersed in the filthiness of all manner of vice. It was agreeable to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance ;

and in doing this, He gave such an evident and terrible proof of his abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect, if they followed the example of the nations whom he commanded them to cut off. (See Lev. xviii. 26, 28.) That God should thus, by an express act of his providence, destroy a wicked nation, is not in any degree repugnant to reason. I am fond of considering the goodness of God as the leading principle of his conduct towards mankind; of considering his justice subservient to his mercy. He punishes individual nations with the rod of his wrath; but I am persuaded that all his punishments originate in his abhorrence of sin; are calculated to lessen its influence; and are proofs of his goodness; inasmuch as it may not be possible for Omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin.

“The destruction of the Canaanites exhibits to all nations, in all ages, a signal proof of God’s displeasure against sin; it has been to others, and is to ourselves a benevolent warning. The conduct of Moses towards the Canaanites would have been open to severe animadversion, had he acted by his own authority alone; but it were as reasonable to attribute cruelty and murder to the judge of the land in condemning criminals to death, as to condemn the conduct of Moses in executing the command of God.”—*Bishop Watson*.

Churchman’s Portfolio.

REVERENT POSTURE AT PRAYER.

A little boy at Coggeshall, about seven or eight years of age, who had been dreadfully burnt by fire, requested his father, the night before he died, to come and pray by him. The father came, and *stood up* by the bed-side to pray; when the little child, as if hurt at the want of reverence, immediately said, “O, not so,

father ; kneel down." These words are few and simple ; but, coming from the lips of a labourer's child of such tender years, are a proof of the value of early training in reverent habits, and an admirable sermon to the great majority of our congregations. "Out of the mouths of babes and sucklings, God perfecteth praise."

Permit not sluggish sleep
 To close your waking eye,
 Till that with judgment deep,
 Your daily deeds you try:
 He that his sins in conscience keeps,
 When he to quiet goes,
 More desperate is than he that sleeps
 Amidst his mortal foes.

Hymn in Bishop Cosin's Devotions.

PSALM XXV, 2.

"For thy Name's sake, O Lord, pardon my iniquities, for they are great."

My only comfort is, they are not too great for thy mercy. And the Lord Jesus, our Advocate, has assured us, even with an oath, *that all sin shall be forgiven unto the sons of men* : that is, if with hearty repentance and true faith they turn unto God. O most powerful Advocate ! I put my cause into thy hands ;—let it be unto thy servant according to this word ;—let thy blood and merits plead for my pardon ;—say unto me, as thou didst to the penitent in thy Gospel, *Thy sins are forgiven*. And grant that I may live to bring forth fruits meet for repentance.—*Bp. Wilson's Sacra Privata.*

Poetry.

ANCIENT PALESTINE.

Famed land of the olive, the fig-tree, and vine,
 Loved home of the patriarch, fair Palestine !
 We mourn for that greatness—departed how soon !
 Which erst 'mid the nations upbore thee,
 Since the blast of the dreadful and deadly simoon
 Hath swept with its pestilence o'er thee,
 And left thee a wilderness dreary and still,
 For the wandering Arab to roam at his will.

Thy cities which towered 'mid the landscape to view,
 Once crowded and many, are lonesome and few !
 Desolation and ruin have pass'd in their march,
 O'er the scenes of thy primitive glory,
 And broken the column, and scattered the arch,
 And destroyed each memorial of story ;
 Thy cisterns are useless, thy fountains are dry,
 And the graves of thy princes are bared to the sky.

A Church Calendar.

NOVEMBER, XXX DAYS.

3rd	MOON, Last Quarter.	10h. 19m. mor.	SUN rises	7 0	sets	4 28
10th	— New	9h. 36m. mor.	— do.	7 12	do.	4 16
17th	— First Quarter.	1h. 31m. mor.	— do.	7 24	do.	4 6
24th	— Full	11h. 42m. aft.	— do.	7 36	do.	3 58
MORNING LESSONS			EVENING LESSONS			
1	F	All Saints' Day.	Wisd. a3	He.b11	Wisd. c5	Re.d19
2	S	Mich. Term begins.	Ecclus 16	Luk 18	Ecclus 17	Col. 2
3	S	22 Sund. after Trin.	Prov. 2	19	Prov. 3	3
5	T	Papists' Conspiracy*	2 Sam. 22	Acts 23	Ecclus 23	1The.1
6	W	Leonard, Conf. [of Wales b. 1841.	Ecclus 24	Luk 22	e 25	2
9	S	Lord Mayors' Da. Pr.	31	John 1	32	5
10	S	23 Sund. after Trin.	Prov. 11	2	Prov. 12	2The.1
11	M	St. Martin, Bp. & Conf.	Ecclus 35	3	Ecclus 36	2
12	T	Camb. T. div. m.	37	4	38	3
13	W	Britius, Bp.	39	5	40	1Tim.1
15	F	Machutus, Bp.	43	7	44	4
17	S	24 Sund. after Trin.	Prov. 13	9	Prov. 14	6
20	W	Edmund, King & M.	Baruch 2	12	Baruch 3	2Tim.3
21	T	Princess Roy. b. 1840.	4	13	5	4
22	F	Cecilia, V. & M.	6	14	His. Sus.	Titus 1
23	S	St. Clement, 1st Bp. [of Rome, and Mart.	Bel & Dr.	15	Isaiah 1	2, 3
24	S	25 Sund. after Trin.	Prov. 15	16	Prov. 16	Philim.
25	M	Catherine, V. & M. [Mich. Term ends.	Isaiah 4	17	Isaiah 5	Heb. 1
29	F	Fast.	12	21	13	5
30	S	St. Andrew, Ap. & M.	Prov. 20	Acts 1	Prov. 21	6

* Proper Psalms.—*Morn.* 64, 124, 125.

a To ver. 10. b Begin ver. 33, and ch. xii. to ver. 7. c To ver. 17.

d To ver. 17. e To ver. 13.

THE
Churchman's
Sunday Companion.

The Bible:
ST. PAUL'S EPISTLE TO THE PHILIPPIANS.

Oh Book! infinite sweetness! let my heart
Suck every letter; and a honey gain,
Precious for any grief in any part,
To clear the breast, to mollify all pain.

George Herbert.

Who were the Philippians? When did St. Paul write this letter to them? From what place did he write it? What are the chief things that he writes about?—These are questions which a person naturally asks, when he begins to read the Epistle. We intend to answer these questions, and to give some such information about other parts of the Bible, from time to time; in order that the reader of *The Churchman's Sunday Companion* may become better acquainted with the Word of God.

If it be asked, then, who where the Philippians? They were the inhabitants of Philippi in Macedonia; St. Luke tells us (Acts xvi. 12.) that it was "the chief city of that part of Macedonia." If we look in a map of St. Paul's travels, we find it near the top of the map; not far from the coast of the sea, called the *Ægean Sea*.

But how did St. Paul know the Philippians? He planted the Church of Christ there, as we learn from Acts xvi., about seventeen years after the death and resurrection of our Lord Jesus Christ, as is supposed. There it was that "Lydia's heart was opened;" there that

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the jailor was converted. St. Paul visited this place again a few years after.

But when did St Paul write this letter, and from what place? He wrote it from Rome, when he was a prisoner there, about thirty years after the departure of Christ from his followers. He was then "in bonds." (i. 7, 13.) The Christians at Philippi had a very tender feeling towards St. Paul; and they ministered to his wants more than once. They sent him a present to Rome by Epaphroditus, one of their ministers; and St. Paul sent this letter back by their messenger.

But what did St. Paul write about?

1. He mentions his thankfulness and prayer to God for them; and his readiness to suffer. (ch. i.)
2. Then he exhorts them to unity and humility, and to steady perseverance in the way of salvation. (ch. ii.)
3. Then he warns them against false teachers; shews that he trusts in Christ alone for salvation, and cautions them to avoid the ways of careless Christians. (ch. iii.)
4. He gives them some general exhortations, and expresses his joy and gratitude for their liberality towards him. (ch. iv.)

It has been remarked, that there is not a single censure expressed or implied in the whole of this Epistle.

What is the Church doing?

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us. (Acts xvi. 19.)

The Church of England has two great Missionary Societies, besides some smaller ones: viz. "The Society for the Propagation of the Gospel in Foreign Parts," and

"The Church Missionary Society." The first of these two Societies is intended to spread the Gospel among the settlers in the colonies of England, as for instance, Canada, Malta, India, New South Wales, and the West Indies. The second of these Societies employs itself amongst the heathen. They are both important Societies. Some Churchmen support both; and some only that one in which they are most interested. If a person feels most concerned for those who have gone from England to settle in Canada or other colonies, lest they should find there not a famine of bread but of the Word and Sacraments, he generally inclines more to the Society for the Propagation of the Gospel in Foreign Parts. If his pity is most excited for the poor heathens who have never heard of Christ, he generally gives his money more freely to the Church Missionary Society. In an earlier number of the *Churchman's Sunday Companion* we mentioned the Church Missionary Society. And this month we give some short account of the Propagation Society.

Perhaps some reader of the *Churchman's Sunday Companion* has relations who have gone out to Canada or Australia. Perhaps they are farmers, or mechanics, or labourers; they will find that they have not the same means of grace as in England. There are thousands of poor settlers in country places, who have not the chance of hearing a sermon, or receiving the Holy Communion once in six months; they must meet in their own houses and read the Scriptures and other pious books, and pray, each father at the head of his family, if they would wish to keep alive the flame of piety or remember the Sabbath day not to pollute it. And for what opportunities they do possess, they are indebted almost universally to this Society of which we are speaking. Take an example of the want of religious ordinances which exists in a part of Australia; fancy how a poor man with his family would

feel, after leaving England, and with it his village Church, and Sunday Schools, and Clergyman. We think that many a Cottager Churchman here will feel the value of his privileges more than hitherto, and will see if he cannot spare a few pence each year to help a little the funds of the Society which endeavours to supply such poor, destitute, tracts of country.

The Bishop of Australia says, in a letter he has lately written to our Society :—"I may observe that, during my present progress, I have been in one county (Durham) in the whole extent of which there is not a church, and but one clergyman. In the adjoining county of Brisbane there is one church and one clergyman ; no more. After that, I shall pass through three entire counties, in which there is neither minister nor ordinance of religion ; and the five counties included in this enumeration contain a fourth part of the area of New South Wales, and from a sixteenth to an eighteenth of the entire population." These poor people are willing to do their best to supply their own wants ; but settlers in a new country are always poor. What, then, is the Propagation Society doing ? What does it wish to do ? And how is it supported ?

1. It makes grants towards the erection of Churches and Schools. It supports missionaries. We cannot say the exact number ; but a hundred and fifty additional ones have been sent out since 1838.

2. This Society will have greater calls than ever upon it ; for not fewer than fifty thousand persons leave England to settle in these colonies every year. And they are almost entirely dependent upon this Society for the supply of their spiritual necessities.

3. This Society has not an income large enough to meet its present engagements : though that income has increased, since 1837, from twelve to forty seven thousand pounds.

May every Churchman remember the charity of the

Christians in Macedonia, when they knew of the distress of the Christians at Jerusalem ; of whom St. Paul says, "To their power, I bear record, yea, and beyond their power, they were willing of themselves;" and that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (2 Cor. viii.) And may he receive the exhortation of the same Apostle, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," (1 Cor. xvi.) and give according to his ability, to relieve the spiritual wants of his fellow subjects in foreign parts.

Have you had your Child baptized?

PART II.

When we closed our last paper, the wife of Sam Restless was just preparing what we so delight to see in the clean and comfortable cottage, the Sunday-evening Tea. And Sam went out to fetch some fuel, as the evening was beginning to feel chill.

"Well," said Sam's wife, when her husband was gone for the coals, "I'm sure I'm very much obliged to you, Mr. Humble, for persuading my husband to go to Church. He is not like the same man. Before, he was meddling with the news, finding fault with every body, making it out that there was hardly an honest man any where. And then he used to neglect his work; and he never was at home, scarcely, at night; and I used to have to wait up for him till eleven or twelve o'clock. But now he sticks to his work and gets that done; and he will sit down on a night and read a chapter in the Bible and other good books to me whilst I am sewing. And we have no newspaper-reading on a Sunday now; but always what is proper for the Lord's Day."

Old John. Well, I'm glad to hear what you say ; and I hope he will have grace to stick to it.

Sam now returned with his coals ; and they began their cheerful meal. After it was finished, they turned to the subject of their conversation, the benefits of baptism.

Old John. Well, we might as well finish our talk about baptism, and what the benefits are that children get by it. So get the Bible, and we will look for the texts. Now it says (Eph. i. 22, 23.) that " the Church is His body, (the body of Christ,) the fulness of Him that filleth all in all." And it says, (1 Cor. xii. 13.) " By one Spirit are we all baptized into one body." So these two places shew that by being baptized we are grafted into the Church. And then we are made more sure of God's promise to forgive us our sins, and we receive grace : " Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii.) " According to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) These texts shew, according to my poor judgment, that baptism is a great means of grace ; and I cannot see how any father can stand guiltless, if he neglects to use the means. His child comes into the world a child of wrath and a sinful creature ; and this is the way in which it must be admitted into Christ's Church ; and by this it may be assured that the sin it inherits from Adam will be washed away through the blood of Christ ; and here it may receive the Holy Spirit to raise it from the death of sin to the life of righteousness. I can believe that there will always be some grace given to a child when it is baptized, to enlighten and convince, and (if it be not disobedient) to convert it ; but I can believe that, if the father and mother pray right earnestly for it, there will be more given. And I very much approve of our Rector baptizing once a month in the Service. The poor children are just going on the

waves of this troublesome world, and they cannot have the prayers of too many of God's people.

Sam. Well, what you say, seems very good, to be sure.

Old John. Well, there's only one thing that people can bring against it. They say, that, as the children cannot repent and believe the Gospel, it is not to be expected that they can obtain these blessings. But that won't do. God never expects more than a person can do. They must repent of their sins, and believe in Christ, and keep God's holy will as they grow up ; or else it will do them no good to have been baptized.

Sam. Well, I never thought it was such a blessing to have children baptized, before.

Old John. If I was you, Sam, I would look the Service through a few times. You would be able to join in the prayers so much better when you get to Church. But, however, I will talk to you again about it next Sunday. But the night is getting on ; and I must be travelling home.

Churchman's Portfolio :

WHY WERE CHURCHES BUILT ?

To the intent ye may understand further, why Churches were built among Christian people, this was the greatest consideration ; that God might have his place, and that God might have his time duly to be honoured and served of the whole multitude in the parish : First, there to hear and learn the blessed word and will of the everlasting God. Secondly, that there the blessed Sacraments which our Lord and Saviour Christ Jesus hath ordained and appointed should be duly, reverently, and decently, administered. Thirdly, that there the whole multitude of God's people in the parish should with one voice and heart call upon the Name of God, magnify and praise the Name of God, render earnest and hearty thanks to our Heavenly Father for his heap of benefits daily and plentifully poured upon us, not forgetting to bestow

our alms upon God's poor, to the intent God may bless us the more richly. Thus ye may well perceive and understand wherefore Churches were built and set up amongst Christian people, and dedicated and appointed to these godly uses. Wherefore all they that have little mind or devotion to repair and build God's temple, are to be counted people of much ungodliness, spurning against good order in Christ's Church, despising the true honour of God, with evil example offending and hindering their neighbours, otherwise well and godly disposed.—*The Homily for repairing and keeping clean of Churches.*

THE BIBLE—WHEN DIVIDED INTO CHAPTERS AND VERSES.

The divison of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. About the year 1240, Hugo de Sancto Caro, commonly called Cardinal Hugo, making an index or concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters; and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivision into verses came afterwards from the Jews; for, about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance to the Hebrew Bible, adopted the divison into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman, and eminent Hebrew scholar, taking his pattern from him, published a Latin Bible with chapters and verses numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom. The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551.—*Dean Prideaux.*

Thou art pained with sickness:—Consider seriously, whence it is, that thou thus smartest. "*Affliction cometh not out of the dust.*" (Job v. 6.) Couldst thou but hear the voice of thy disease, as well as thou feelest the stroke of it, it saith loud enough, *Am I come up hither without the Lord to torment thee? The Lord hath said to me, Go up against this man, and afflict him.* (2 Kings, xviii. 25.) Couldst thou see the hand that smites thee, thou couldst not but kiss it.—*Bishop Hall.*

Prayer is an help to him that prayeth, a sacrifice to God, a scourge to the devils.—*St. Augustine.*

Prayer is the lifting up of the mind to God.—*Archbp. Sandys.*

Poetry.

HYMN

Sinful child of Adam, whither
Would thy restless spirit go ?
Wilt thou leave the fount of blessings—
Seek relief in aught below ?

Is it that thy heart has wandered,
Lured aside by earthly toys,
And thou find'st it hard to raise it
Now to seek for heavenly joys ?

Foolish sinner, flee to Jesus,
Quickly make thy peace with him,
Lest the tempter draw thee further,
And ensnare thee into sin.

True it is, sin's deadly poison
Causes oft distressing fears,
And ere thou obtain a blessing
Thou must sow in many tears.

Yet thou must not be discouraged,
Simply every means employ ;
Faithful is the Lord that promised—
Thou shalt reap the fruit with joy.

Mourn not, then, although with darkness
Still thy heart encompassed be ;
Rest upon the word of promise,
Know that light is sown for thee.

PRAYER.

Sweet is the hour of prayer—that hour is sweet
Which brings me, blessed Saviour, to thy feet ;
And pleasant, also, is the work of praise :
And, by thy grace, through all my changing days,
While life is mine, to thee, O Lord, I bring
My humble song—my grateful offering.

O, it is sweet, when press'd with many a care,
 To come and cast them all on God in prayer;
 And sweet it is in praises to employ
 Our happier days when brighten'd o'er with joy;
 And also sweet, when earthly joys are flown,
 Still to give thanks, and joy in God alone.

A Church Calendar.

DECEMBER, XXXI DAYS.

3rd	MOON, Last Quarter.	2h. 8m. mor.	SUN rises 7 49	sets 3 51	
9th	New	8h. 13m. aft.	do. 7 56	do. 3 49	
16th	First Quarter.	8h. 22m. aft.	do. 8 3	do. 3 49	
24th	Full	7h. 29m. aft.	do. 8 8	do. 3 52	
MORNING LESSONS			EVENING LESSONS		
1	S 1 Sund. in Advent	Isaiah 1	Acts 2	Isaiah 2	Heb. 7
6	F Nicolas, Bp. of Myra [in Lycia	25	7tov.30	26	12
8	S 2 Sund. in Advent	5	Acts 8	24	James 1
9	M [Concept. of B.V.M.	31	9	32	2
13	F Lucy V. & M.	39	13	40	1 Pet. 1
15	S 3 Sund. in Advent	25	15	26	3
16	M O Sapientia. Cam. T.	45	16	46	4
17	T Oxf. T. ends. [ends.	47	17	48	5
18	W Ember Day. Fast.	49	18	50	2 Pet. 1
20	F Ember Day. Fast.	53	20	54	3
21	S St. Thomas, A. & M.	Prov. 23	21	Prov. 24	1 John 1
	Ember Day. Fast.				
22	S 4 Sund. in Advent.	Isaiah 30	22	Isaiah 32	1 John 2
	[Winter begins.				
24	T Fast.	59	24	60	4
25	W Christmas Day*	a 9	Luk b2	c 7	Tit. d3
26	T St. Stephen, 1st M.	Prov. 28	Acts e6	Eccles. 4	Acts f7
27	F St. John, A & Ev.	Eccles. 5	Rev. 1	6	Rev. 22
28	S Innocents' Day.	Jer. g 31	Acts 25	Wisd. 1	1 John 5
29	S 1 Sund. aft. Christm.	Isaiah 37	26	Isaiah 38	2 John
31	T Silvester, Bp. of Rome	65	28	66	Jude
<p>* Proper Psalms.—<i>Morn.</i> 19, 45, 85.—<i>Even.</i> 89, 110, 132 <i>a</i> To ver. 8. <i>b</i> To ver. 15. <i>c</i> Ver. 10 to ver. 17. <i>d</i> Ver. 4 to ver. 9. <i>e</i> Begin ver. 8, and chap. 7 to ver. 30. <i>f</i> Ver. 30 to ver. 55. <i>g</i> to ver. 18.</p>					

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THE CHURCHMAN'S SUNDAY COMPANION.

MDCCCXLV.



"These temples of His grace,
How beautiful they stand!
The honours of our native place
The bulwarks of our land."

"And are built upon the foundations of the Apostles and Prophets,
Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

"Pray for the peace of Jerusalem; they shall prosper that love thee."
Ps. cxxii. 9.

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E. A. W. TAYLOR, BRADFORD, YORKS.



THE
Churchman's
Sunday Companion.

Church Worthies:

No V

THOMAS FULLER, D.D.

The individual to whom we purpose, on the present occasion, to direct the notice of our readers, was born in the parish of Aldwinckle, in the county of Northampton, of which place his father, a man of zeal and laborious piety, was Incumbent. The date of his birth was A.D. 1608. His parent was his sole instructor, prior to his admission at Queen's College, Cambridge, which at that time was under the government of the eminently learned and pious Dr. Davenant, afterwards Bishop of Salisbury. In due time he was elected a fellow of Sidney Sussex College, in that University, A.D. 1631, and presented, the same year, with the prebendal stall of Netherbury in Ecclesia, in the Cathedral of Salisbury. He was Incumbent of St. Benedict, or St. Benet, in Cambridge, from A.D. 1630 to A.D. 1633. The Vicarage of Broad Windsor, Dorset, was presented to him A.D. 1635, by his friend, the Bishop of Salisbury. During the civil wars, Thomas Fuller retired to the King at Oxford, A.D. 1643, and encouraged the loyalists at the raising of the siege of Basing House. He returned to London, A.D. 1646, when he preached at St. Clement's, Lombard-street, and at St. Bride's, Fleet-street. In the year following he was silenced. In the midst of all his changes, he was unwearied in his literary labours, as the works left by him abundantly shew.

JANUARY, 1845. A VOL. II.

His writings were deservedly popular in his own age, and will be held in esteem so long as sound and unaffected piety, and a thorough knowledge of the workings of the human mind are rightly valued. The chief of his works are his "Holy War," "Holy State," "Good Thoughts in Bad Times," "Church History," &c. Perhaps his "Holy State" takes the first place on the list of his writings. During the rebellion, he resided chiefly in Essex. A.D. 1658, Lord Berkeley presented him to the Rectory of Cramford, in Middlesex. On the Restoration, he was elected chaplain extraordinary to Charles II, and created D.D. by a mandamus dated August 2nd, 1660. His death took place August 15th, 1661.

The Dwellers in the Wilderness:

A TALE OF NORTH CAROLINA,

(From the *Colonial Churchman*, a newspaper published at Halifax, in Nova Scotia.)

Gently on him had gentle nature laid
The weight of years. All passions that disturb
Had passed away.—*Southey*.

Soon after my arrival in the state of North Carolina, I was informed of an isolated settlement at a considerable distance from the place of my residence. Its original ele-

* The above is reprinted from an American publication. Something was said in December of the few religious advantages possessed in many parts of Canada and other colonies, when we were speaking of *The Society for the Propagation of the Gospel in Foreign Parts*. The Tale, of which the first part is now given, gives an example of a similar want of spiritual privileges in one of the United States. If it should fall into the hands of any person who is going to emigrate, it will prove useful in directing him how to "fear God with all his house," should he be placed in similar circumstances; and it will illustrate every parent's duty, who lives where he can attend our Service on the Lord's day.

ments were emigrants from New England; a father and his five sons, who with their wives and little children, had, about thirty years before, become sojourners in the heart of one of the deepest Carolinian solitudes. They purchased a tract of wild swamp-encircled land. This they subjected to cultivation, and by unremitting industry, rendered it adequate to their subsistence and comfort. The sons, and the son's sons had in their turn become fathers of families, so that the population of this singular little spot comprise four generations. They were described as constituting a peaceful and virtuous community, with a government among themselves purely patriarchal. Secluded from the blessings and privileges of public worship, it was said, that a deep sense of religion, influencing the heart and conduct, had been preserved by statedly assembling on the Sabbath, and reading the Scriptures, with the Liturgy of the Church of England. The pious ancestor of the colony, whose years now exceed four-score, had, at their removal to this hermitage, established his eldest son as lay-reader. This simple ministration, aided by holy example, has so shared the blessing from heaven, that all the members of this miniature commonwealth held fast the hope and faith of the gospel.

I was desirous of visiting this peculiar people, and of ascertaining whether such glorious and precious fruits could derive nourishment from so simple a root. A journey which I had to make across that section of the country afforded me the wished-for opportunity. I resolved therefore so to contrive my journey as to be witness to their Sunday devotions, and with the earliest dawn of that consecrated day, I left the house of a friend where I had lodged the preceding night, being furnished by him with the requisite directions for my solitary and circuitous route.

The brightness and heat of a summer sun began to glow oppressively ere I turned from the haunts of men, and plunged deep into the opaque recesses of the forest.

Towering among shades which almost excluded the light of heaven, rose the majestic pines, the glory and wealth of North Carolina. Some, like the palms, those princes of the east, in ancient days the sacred emblem of Jerusalem, reared a proud column of fifty feet, ere the branches shot forth their heavenward cone. With their dark verdure, mingled the pale and beautiful efflorescence of the white poplar, like the light interlacings of sculpture in some antique awe-inspiring temple; while thousands upon thousands of birds poured their anthem of praise to the divine Architect, from the dark cool arches of this lovely wilderness.

The sun was high in the heavens before I arrived at the morass—the bulwark thrown by nature around this little city of the desert. Alighting from my horse, I led him over the rude bridges of logs, which were placed over the pools and ravines, until our footing once more rested upon firm earth. An expanse of arable woodland soon became visible, and wreaths of smoke came lightly curling through the trees, offering, as it were, a welcome to the weary stranger. A cluster of cottages then cheered the eye—so contiguously situated that the blast of a horn, or even the call of a shrill voice might easily convene all the inhabitants. To the central and largest building I at once directed my steps. Approaching, I found the window was open, and heard a distinct manly voice, pronouncing the solemn invocation—"By thine agony and bloody sweat—by thy cross and passion—by thy precious death and burial—by thy glorious resurrection and ascension—and by the coming of the Holy Ghost:" the response rose fully and devoutly in accents of manhood, and the softer tones of the mothers and their children.

Standing motionless, that I might not disturb the devotions of the worshippers, I had a full view of the lay reader. He was a man six feet in height, muscular and well proportioned, with a head beautifully formed; from

whose crown time had begun to shred the luxuriance of its raven locks. Unconscious of the presence of a stranger, he supposed that no eye regarded him save that of Him who "sitteth upon the circle of the heavens:" kneeling around him were his "brethren according to the flesh"—a numerous and attentive congregation. At his right hand was the patriarch—tall, somewhat emaciated, yet not bowed down with years, his white hair combed smoothly over his temples, and slightly curling on his neck. Gathered near him were his children and his children's children. His blood was in the veins of almost every worshipper. Mingled with the forms that evinced the ravages of time and toil, were the bright shining locks of youth, and the rosy brow of childhood bowed low in supplication; even the infant, with hushed lip, seemed to regard a scene where there was no wandering glance. Involuntarily I said to myself, as my heart swelled with emotion at what I saw, "shall not this be a family in heaven?" In the closing aspirations, "O Lamb of God, that takest away the sins of the world, have mercy on us," the solemn voice of the patriarch was distinctly heard, with strong and affecting emphasis. After a pause of silent adoration all arose from their knees, and I entered the pious and happy circle. "I am a minister of the gospel of Jesus Christ," I said, as I entered, "and I come to greet and bless you in the name of the Lord."

The aged patriarch, grasping my hand, gazed on me for a few moments with intense earnestness—a welcome, such as words could never utter, was written on his brow.

"Thirty and two years has my dwelling been in this forest—hitherto no man of God has visited our lonely dwellings: praised be His holy name, who hath put it into thine heart to seek out these few sheep in the wilderness. Secluded as we are, from the privilege of worshipping God in his temple, we thus assemble every sabbath, to read his blessed book, and to pray unto him in the words

of the liturgy of our fathers. Thus by his grace we have been preserved from 'forgetting the Lord who bought us, and lightly esteeming the Rock of our salvation.' "

The exercises of that day are deeply engraved on the tablet of my memory—"are they not also written on the record of the Most High?" Surely a blessing entered into my own soul, as I beheld the faith, and strengthened the hope of these true-hearted and devoted disciples. Like him, whose slumbers at Bethel were visited by the white winged company of Heaven, I was constrained to say, "surely, the Lord is in this place and I knew it not."

At the request of the patriarch I administered the ordinance of baptism: it was received with the most affecting demonstration of solemnity and gratitude. The sacred services of the day were protracted till the setting of the sun—yet all were alike unwilling to depart: it was to them a high, and alas! a rare festival. When about to separate, the venerable patriarch introduced me to all his children: each seemed anxious to press my hand; and even the children expressed by affectionate glances, their love and reverence for one who ministered at the altar of God.

The Almighty, said the venerable man, hath smiled on these babes born in the deserts. I came hither with my sons and their companions, and their blessed mother who is gone to rest. God hath given us families as a flock. We earn our bread with toil and with patience. For the short interval of labour we have a school, where our little ones learn the rudiments of knowledge. Our only books of instruction are the Bible and Prayer Book.

At a given signal they rose and sung, when about departing to their separate abodes—"Glory be to God in the highest, and on earth peace and good will towards men." Never by the pomp of measured melody was my spirit so stirred within me, as when that rustic, yet tune-ful choir, surrounding the white-haired father of them all,

breathed out in the forest sanctuary, "Thou that takest away the sins of the world, have mercy on us." The following morning I called on every family, and was much delighted with the domestic order, economy, and concord, that prevailed. Careful improvement of time, and moderate desires, seemed uniformly to produce among them the fruits of a blameless life and conversation. They conducted me to their school; its teacher was a grand-daughter of the lay-reader. She possessed a sweet countenance and gentle manners, and with characteristic sweetness and simplicity, employed herself at the spinning wheel when not absorbed in the labours of instruction. Most of her pupils read intelligibly, and replied with readiness to questions from Scripture History. Writing and Arithmetic were well exemplified by the elder ones, but those works of science with which the shelves of our libraries are stored, and under which they groan, had not found their way to this happy retreat. They had learned what those books of science can never teach—

Enough for man to know

That virtue alone gives happiness below :

and consequently among the learners was visible, what does not always distinguish our better endowed and more highly instructed seminaries—docility, subordination and profound attention to every precept and illustration. Habits of application and a desire for knowledge were infused into all; so trained up were they in industry, according to the precept of St. Paul, (Titus, iii. 14,) "Let ours also learn to maintain good works for necessary uses that they be not unfruitful," that even the boys, in the interval of their lessons, were busily engaged in knitting stockings for winter.

To the simple admonitions which I gave to them, they listened with respect and reverence: and ere they received the parting blessing, rose and repeated a few passages from the inspired volume, and lifted their accordant voices,

chanting "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

A Word or two about the Bible:

ST PAUL'S EPISTLE TO THE COLOSSIANS

Colosse was a city of Phrygia, a province of Asia Minor. It is not known who founded the Church there. It appears from the first verse of the second chapter, that St. Paul had not seen the Colossians when he wrote this letter to them. And it has been thought not unlikely that they heard the Gospel from some of their fellow-citizens who had visited Ephesus during the time that St. Paul was there; where it is said, (Acts xix. 10) that his preaching "continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." This Epistle was written about A.D.62, when the writer was "in bonds for the mystery of Christ," (iv. 3.) at Rome. It was written to warn those to whom it was addressed, against the false teachers who would try to make the Christian converts observe the ceremonies of the law of Moses; ceremonies which were now to be done away, since they had been fulfilled, in Christ, to whom they pointed. It seems, also, to have been intended to caution the Colossians against listening to any vain conceits respecting God, which might be adopted from heathen philosophers. "The scope of the Epistle to the Colossians," says Hartwell Horne, "is, to shew that all hope of man's redemption is founded on Christ our Redeemer, in whom alone all complete fulness, perfection and sufficiency, are centred; to caution the Colossians against the insinuations of judaising teachers, and also against philosophical speculations and deceits, and human traditions, as inconsistent with Christ and his fulness for our salvation; and to excite the Colossians, by

the most persuasive arguments, to a temper and conduct worthy of their sacred character."

It is hoped that these few remarks will enable the Cottager Churchman to understand more fully than hitherto this portion of Holy Writ; whether he hears it read in the services of the Church, or reads it at home in his family. We intend, from month to month, to give some papers of the same kind on the other parts of the Bible. Would it not be a good plan, for the father, before he reads the chapter at family prayer, to take down his Magazine, and read the part which refers to that Book of the Bible in which the chapter occurs?

Churchman's Portfolio :

A HINT IN READING THE BIBLE

When we read the Bible, we must always remember, that, like the holy waters seen by Ezekiel, (xlvi.) it is in some places, up to the ankles; in others, up to the knees; in others, up to the loins; and, in some, a river too deep to be fathomed, and that cannot be passed over. There is light enough to guide the humble and teachable to heaven, and obscurity enough to confound the unbeliever.—*Rev. Richard Cecil.*

THE CHURCH SERVICE.

How striking a testimony it is to the services of our Church, that the simple-minded among God's children appear to have their souls most attracted and nourished by those parts which are least dependant on the officiating minister! It remains for the great day, when the secrets of all hearts shall be made manifest, to disclose how many souls, and surely there are many, date their awakening, or ascribe their growth, to those portions of Scripture which the Church compels her ministers to read without note and comment. An illustration of this came under our knowledge, in the history of a poor woman, since dead, who lived a little way out of Cambridge, and had been wont, on the Sundays of health, to walk to a well-known church there. She used to say to the

undergraduates, who visited her in her long illness, "I liked Mr. S. well: what he said was very beautiful: but there was something that the other minister, the gentleman in white, used to read, that I, poor ignorant woman that I was, used to like better than Mr. S's beautiful sermons: I think they called it the lessons." She could not read.—*Notices of A. & D. Brown.*

WHAT COVETOUS FELLOWS THOSE BISHOPS ARE!

The second reading of the Bishopric of Durham Bill in the House of Lords (1836 A.D.) gave occasion for some most gratifying disclosures of the munificence of the successive bishops of that well-endowed see. It was shewn that Bishop Barrington had given for public uses of piety and benevolence, more than *two hundred thousand pounds*, and Dr. Van Mildert, during his comparatively short incumbency, not less than *seventy thousand pounds*. A challenge of any corresponding liberality from lay proprietors has been justly thrown out; but it will be long before such a challenge can be answered. It is to be borne in mind, that this is not the case of *one* princely prelate, but of *two* in succession in the same see; and, allowing for difference of income, it were easy to support it by reference to what has been done by other members of the hierarchy; some of them, as the Archbishops of Canterbury and Armagh, happily still living; men whose munificence as far transcends that of the best class of lay proprietors as even that of the late Bishops of Durham. If it is said that bishops ought to be liberal benefactors, and exemplary in their liberality, we admit the proposition, because bishops ought to be good and exemplary men, and all men ought to be liberal: but remembering that they are but *life-tenants* of their incomes, we would submit that their *absolute* gifts ought not to be so much greater than those of *fee-tenants* of equal annual income. And what is the necessary inference from the supposed higher obligations of bishops? Plainly, that their property is property placed in the best hands for the public."—*Oxford Herald.*

MAY THE CHURCH OF ENGLAND BE PRESERVED.

God grant that a Church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zealot by words of soberness, and animating the lukewarm by words that burn; that a church which has been found upon experience to have successfully promoted a quite

and unobtrusive and practical piety amongst the people, such as comes not of observation, but is seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach—that such a church may live through these troubled times, to train up our children in the fear of God, when we are in our graves; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her.—*Blunt on the Reformation.*

INCREASE OF CHURCHES

We find the following Churches were mentioned as newly consecrated, in the first volume of *The British Magazine* for 1844.

All-Saints' Church, Thelwal;	In the Diocese of Chester
Dicker Common, Arlington;	In the Diocese of Chichester
Baystone Manor new Church; and	In the Diocese of Lichfield and Coventry.
Christ Church, Derby.	
Ison Green, Nottingham; and	In the Diocese of Lincoln.
Stoke, Nottinghamshire.	
Broadway Church, Westminster.	In the Diocese of London.
Maiden Early, Berkshire; and	In the Diocese of Oxford.
Bodicote Chapel of Ease.	
Christ Church, Red Hill, Wrington;	Consecrated by the Bishop of Salisbury.
East Grafton, near Marlborough;	
Hambridge District Church;	
Salcombe, near Marlborough; and	
St. Paul's, Easton;	
St. Paul's Church, Barton Village,	By the Bishop of Winchester
Isle of Wight; and Portsea New	
Parish Church	
Whittingham District Chapel.	By the Bishop of Worcester.

PATIENT CONTINUANCE IN WELL DOING.

The following account of the success attendant upon clerical diligence is taken from "*Priddon's Australia.*"

"At Longford, near Launceston, may be found an example of patient continuance in well-doing," which deserves to be recorded for the encouragement of others. About the year 1830, the first clergyman stationed there, the Rev. R. P. Davies, began with a congregation of five, which appeared for some time stationary.

A church had been built, which it was thought would never be filled; but, in eight years afterwards, the walls could not contain those who were anxious to hear the word of God in them. The grain of mustard-seed had literally grown into a spreading tree; the congregation had multiplied a hundred fold, and a large church was about to be built, to which the inhabitants had contributed £1500."

No man living, no history, can shew any well-allowed and settled national Church, in the whole Christian world, that hath been governed otherwise than by bishops, in a meet and moderate imparity, ever since the time of Christ and his Apostles, until this present age.... No man living, no record of history, can shew any lay-presbyter that ever was in the whole Christian Church until this present age. *Bishop Hall.*

Poetry.

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He who arched the skies,
And 'pours the day-spring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud,—

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That, set in silver, gleams within,—

And fling it, unrestrained and free,
O'er hill and dale, and desert sod,
That man, where'er he walks, may see,
At every step, the stamp of God?

Mason Goode.

THE
Churchman's
Sunday Companion.

The Dwellers in the Wilderness :

A TALE OF NORTH CAROLINA,

(From the *Colonial Churchman*, a newspaper published at Halifax,
in Nova Scotia.)

(Continued from page 8.)

With the light of the early morning I commenced my journey once more to visit my secluded and interesting friends. Autumn had already infused chillness into the atmosphere, and somewhat of tender melancholy pervaded the heart: nature seems to regard with sadness the passing away of the glories of summer, and to robe herself as it were for humiliation.

As the sun increased in power and brilliance, more of cheerfulness overspread the landscape. The pines were busily disseminating their winged seeds—the germ of future forests. Like insects, with a floating motion, they spread around for miles. Large droves of swine made their repast upon this half ethereal food. How mindful is nature's God of even his humblest pensioners.

As I approached the cluster of cottages, which now assumed the appearance of a village, the eldest son advanced to meet me. His head declined like one struggling with a grief he would fain endeavour to subdue: taking my hand in both of his, he raised it to his lips. Neither could speak a word; but it was clearly written on his expressive countenance—come quickly ere he die.

We entered together the apartment of the good old patriarch. One glance convinced me that he was not long to be numbered among us; that his sand was fast run—
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ning out, and that he was hastening to be "gathered to his fathers." His posterity were gathered round his dying bed in sorrow, but their sorrow were not as those without hope: he had taught them while living, to look through things temporal to things eternal; and the fruit of his lessons was visible in the weeping resignation of all.

He was pale and fearfully emaciated; but as I spoke of the Saviour, who "went not up to joy until he first suffered pain," his brow again lighted up with the calm expression of one who knew that his "way to eternal joy was to suffer with Christ;" who knew that his "door to eternal life was gladly to die with Jesus." Greatly comforted by prayer, he desired that the holy communion might be once more administered to him and his children before his departure. There was a separation around his bed; those who had been accustomed to partake it with him drew near, and knelt around the dying man. Fixing his eyes on the others he said, he said, with an energy of tone which we thought had forsaken him; "O! my children, will ye be thus divided at the last day?" A burst of wailing grief was the reply.

Never, never will the awfulness of that solemn scene be effaced from my remembrance; the expressive features, speaking even in death: the thrilling responses of the venerable servant of God, into whose expiring body, the soul seemed to return with power, that it might leave the last testimony of faith and hope to those he loved, are among the unfading imagery of my existence. The spirit seemed to kindle more and more in its last lingering around the threshold of time, and in a tone, whose clearness and emphasis surprised us, the departing saint breathed forth a blessing on those who surrounded him, "in the name of that God whose peace passeth all understanding."

There was an interval, during which he seemed to slumber—whispers of hope ("if he sleeps, Lord, he shall

do well") were heard around his couch, that he might wake and be refreshed. At length his eyes slowly unclosed; they were glazed and deeply sunk in their sockets. Their glance was long and kind upon those who hung over his pillow. His lips moved, but now no longer audibly: bowing my head more closely, I found that he was speaking of Him who is the resurrection and the life." A slight shuddering passed over his frame, and the venerable man was at rest for ever.

The voice of weeping arose from among the children, who had not been summoned to the bed of death, and ere I had attempted, or could attempt consolation, the lay reader, with an unfaltering tone pronounced—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Deep silence ensued; it seemed as if every heart was installing him who spake in place of the father and governor who had departed. It was a spontaneous homage to the divine ordinance, an acknowledgement of the right of primogeniture, which no politician could condemn. He stood amongst them in the simple majesty of his birthright. (Gen. xliii. 33.) A Reuben and a Priest, to guide his people in the way everlasting. It was as if the mantle of an arisen prophet had descended upon him; as if those ashen lips had broken the seal of death to utter "behold my servant whom I have chosen." Every eye fixed upon him its expression of fealty and love.

Gradually the inhabitants retired to their respective habitations. Each individual paused at the pillow of the departed patriarch, to take a solemn and final farewell; and some of the children climbed up to kiss the marble face, so long the object of their infantine affection. I was left alone with the lay-reader and the dead. The enthusiasm of the scene had passed away, and the feelings of the son triumphed. Passed years rushed like a foaming tide over his memory. The distant but undimmed impres-

sions of fancy and of childhood—the planting of that once wild waste—the changes of those fleeting years which had sprinkled his raven-locked temples with grey hairs—all, all—with their sorrows and their joys, came back full upon his recollections, associated with the lifeless image of his beloved sire. In the bitterness of bereavement he covered his face with his hands and wept.

The iron frame which had borne the hardening of half a century, shook like the breast of an infant when it sobbed out its sorrows. I waited until the first shock of grief had subsided, then passing my arm gently within his, I repeated, “I heard a voice from heaven, saying, write from henceforth, blessed are the dead which die in the Lord.” Instantly raising himself upright, he responded in a voice whose deep inflections sunk into my soul, “Even so, saith the Spirit, for they rest from their labours and their works do follow them.”

I remained to attend the funeral obsequies of the patriarch. In the heart of their territory there was a shady dell, sacred to the dead. It was surrounded by a neat enclosure, and planted with trees: the drooping branches of the willow swept in silence over the grave of the mother of the colony; near her slumbered the remains of her youngest son. Several other mounds swelled around them, most of which, by their smaller size, told, of the smitten flowers of infancy. To this goodly company we bore the last remains of him who had been revered as the father and bright exemplar of them all.

With solemn steps, his descendants, two and two, followed the much loved corpse. I heard a convulsive and suppressed breathing among the more tender of the train; but when the burial service commenced all was hushed, and still as night. And never have I more fully realized its surprising pathos and power, than when from the centre of that deep solitude, on the brink of that waiting grave, it poured forth its heavenly consolations.

"I am the resurrection and the life. Whosoever believeth in me shall not perish, but hath everlasting life."

Man that is born of a woman hath but a short time to live, and is full of misery; he cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord! who for our sins art justly displeased at us? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful God and Saviour, deliver us not into the bitter pains of eternal death. Thou knowest Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, O Lord most merciful—O God most holy—O God most mighty—O holy and most merciful Saviour, suffer us not at our last hour, for any pains of death, to fall from thee.

Circumstances compelled me to leave this mourning community immediately after committing the dust of their pious ancestor to the earth. They accompanied me some distance on my journey, and our parting was with mutual tears. Turning to get one more glimpse of them, as their forms faded in the distance, I heard the faint echo of a clear voice; it was the lay-reader speaking of the hope of the resurrection—"If we believe in Jesus."

Full of thought, I pursued my homeward way. Is devotion never encumbered or impeded by the splendour that surrounds her? Amid the long aisles of the lofty cathedral—the throng of rich stooled worshippers—the melody of the solemn toned organ—does that incense never spend itself upon earth, which should rise to the throne of heaven? On the very beauty and outward glory of its ordinances, may not the spirit proudly rest (alas, too often, as these, and other deserted solitudes proclaim) and go no more forth to the work of benevolence, in seeking out Christ's scattered fold? or spread its wings at the call of faith, to carry the blessed truths of

redeeming love, to the utmost bounds of the universe.

Yet surely, neglected though it be, there is a reality in religion, though man too often cheats himself with the shadow.

Here have I beheld religion in true simplicity, disrobed of all pomp and circumstance, yet with a power to soothe the passions into harmony, to maintain the virtue, in daily and vigorous exercise, and to give victory to the soul, when death vanquishes the body. I took the lesson to my heart, and when religious feeling has languished or grown cold within me, I have again rekindled the flame by the remembrance of "these few sheep in the wilderness." (1 Sam..xvii. 28.)

Should Children be baptized?

The course taken by Sam Restless, of Lovechange, in coming out from his radical friends and becoming a regular Church-goer, excited some stir, and it was not to be expected that they would let him slip away without many a try to pull him back. Many a try to pull him back they had made, but in vain; and, therefore, when they heard of old John Humble's visiting him, when they found that he was going to take his child to Church to be baptized; they thought, "it must be now or never; if we cannot stop this, it is no use making any more attempts." Accordingly, one or two of them took the opportunity of calling at Sam's house, during the week after Sam had had the conversation with old John Humble, which was mentioned in the *Churchman's Sunday Companion* for *December* last. They began by ridiculing him for keeping company with such an ignorant old fellow as John Humble, and concluded by denying that *children* ought to be baptized at all. But Sam Restless was now too firm in his principles to be shaken by a bit of sneering. So

he said, "It is no use at all, your trying to tease me out of keeping company with Mr. Humble. I am a great deal happier now than I was when I associated with you. Old John is no ignorant man; he would soon set any of you fast. And as to having children baptized, you know very well that your objections are only to vex me; and that you don't believe in them yourselves. And I have no doubt that Mr. Humble can explain "why children should be baptized," as well as he can other things." This was, indeed, the case. His old acquaintances felt the justice of Sam's reproof, and after a few moments took themselves off.

It is right to learn wisdom from an enemy. If the sneers of an opponent shew us where we have been wrong or where our knowledge is deficient, he is no wise man who does not take the hint, and improve upon it. So thought Sam Restless, and he determined upon consulting his old friend, John Humble, and getting armed fully on this point. Accordingly, as soon as the service had closed on the following Sunday, he accosted old John, and requested his company again to tea. Old John was at first unwilling to go, and wished Sam and his wife to go to him. "But," said the old man, "may be your mistress would not like to go out any where, until she has been to church to thank God for his late mercies vouchsafed to her; so I will come for once."

"Well, Mr. Humble," said Sam, "I wished us to finish out our talk about my child being baptized. I have had some of my old friends troubling me this week, and saying that children should not be baptized at all."

"Very well," said the old man, "we will talk it over."

This promise was made after the morning service. The evening came, and with it old John Humble to Sam Restless's cottage. They soon got upon the subject about which Sam was anxious to be better informed.

"Well, Sam," said the old man, "I have been turning

over what you mentioned, namely, whether children ought to be baptized or not. I have heard Mr. Goode explain it to the children many a time at the Sunday School. Now he used always to begin in this way—

“‘You know, my dear children, when we open the Bible, we must try to understand it in a plain straightforward way, and not to pull it about to suit any notions of our own. Now we understand that when our Saviour tells us to receive the Holy Communion in remembrance of him, he commands *women* to receive it as well as *men*; and yet it does not say in so many words that *both women and men* should receive it. Well, in the same way, though it does not say, in so many words, that children should be baptized, yet it is plainly meant so. For instance, children were admitted into covenant with God by circumcision, among the Jews; St. Paul was “circumcised the eighth day” (Phil. iii.) of his age; and are children to be less privileged now than they were then? And we don’t read any where of the Jews complaining that they were less privileged. Then, we read (Acts xvi.) that “when the Lord opened Lydia’s heart,” she was “baptized and *her household*,” when “the jailor at Philippi was converted, he was baptized, and *all his*, straightway.” And then St. Paul tells the Corinthians (1 Eph. i.) that “he baptized the *household* of Stephanas.” It is a curious thing,’ the Rector would say, ‘if there were no *children* in all these households. If I were to tell you, that a man you did not know, called John Thompson, had come with *his household* to live here at Lovechange, would not you naturally think that he had some children? If I did not mean so, I should say, John Thompson and his wife, or John Thompson and his wife and servants. We ought to take the Scriptures in their plain meaning. Now these persons who object to children being baptized, say “he that *believeth* and is baptized, shall be saved; but he that believeth not shall be damned.” (Mark xvi. 16.) They

must believe before they are baptized. But this would prove that they cannot be *saved*, as well as that they should not be baptized. And if God will admit them to be members of his Church above before being able to believe, why not to his Church on earth. But, besides all this, our Saviour *does* mercifully look at children which are brought to him as *believers*; for he said, on one occasion, "whoso shall offend one of these little ones that *believe* in me," &c.' (Matt. xviii. 6.)

"The Rector used," continued old John Humble, "to reason in this way. And then he told us that the ancient authors shew, in their writings, that children were baptized soon after the apostles departed this life: and putting all this together, I was quite satisfied; and so any reasonable man may be."

"So he may, Mr. Humble. Now I shall be prepared for my old friends."

Old John and he finished up with a few words on baptizing by *sprinkling* instead of *dipping*. But our limits will not admit of its insertion this month.

Churchman's Portfolio :

DECREASE OF DISSENT

The following is a quotation from a letter addressed by a dissenter to Dr. Cox, anabaptist minister, "on the Anti-State-Church Convention :"—

"To all who take an extended and impartial survey of the country, I think it will be evident that the strength of the dissenting body, as compared with that attached to the Church of England, has materially decreased within the last ten years; perhaps not so much in numbers as in that class of persons whose education, intelligence, and station command influence in society." (p. 7.)

Of Great Britain, the writer thus says :

"Where, on the face of the earth, is there greater liberty to persons, or greater security to property? Where else has wealth

so vastly accumulated, or commerce so widely extended? Where institutions more liberal, or freer scope for industry and talent? Where is morality more elevated, or religion more pure, both in doctrine and practice? What other nation has made such sacrifices for the welfare of the human family, or such long continued efforts for his spiritual interests? Why is this country made the cradle of liberty, and the refuge for the oppressed from every other part of the world? In a word, where else has a benignant Providence so profusely scattered its blessings, as to make it a kind of paradise in creation? And yet, strange to say, all this wealth, and liberty, and religion, and happiness have come upon us under the reign of a Church attached to the state, and fostered by its patronage. Can we be very much surprised that Churchmen, cradled with prepossessions and prejudices in favour of a state-Church, should draw the inference that a large portion of this security and happiness is owing to this very connexion, and cling to it as a birth-right inheritance which they will leave unimpaired to their descendants, just as it came to them from their fathers."—*Letter p. p. 24—25.*

INCREASE OF CHURCHES

It is delightful to the pious Churchman, to hear what numbers of new Temples are being set apart for the worship of Almighty God, according to the Church-of-England plan. Looking at these new "dwellings of the Lord of Hosts," he will consider that here is the surest remedy for the lawless spirit that is abroad; the best fold for those who are now as sheep without a shepherd; the best safeguard against the dark superstitions of Popery on the one hand, and the wayward restlessness and love of change which characterize the multitude of different sects into which those who separate from the Church are split, on the other. He will feel the truth of the sentiment, which is placed as our motto:

"These temples of His grace,

How beautiful they stand!

The honours of our native place,

The bulwarks of our land."

In the *Churchman's Portfolio*, last month, we mentioned seventeen new Churches which had been consecrated, that is, set apart by prayer, during the first six months of last year. We now mention forty-four more, consecrated between June and December, making altogether sixty-one. These Churches are—

Elsdon, Chapel of Ease;.....	} By the Bishop of Durham.
Beeston;.....	

Leen Side, Nottingham;.....	}	By the Bishop of Lincoln.
St. George, Woolverton Station;..		
St. Mark's, Lakenham;	}	By the Bishop of Norwich.
St. Peter's, Walpole;		
Hildenborough;		By the Bishop of Rochester.
Bewdley Far Forest;	}	By the Bishop of Hereford.
Welshpool;		
St. Paul's, New Town, Cambridge.		By the Bishop of Ely.
Jedburgh;		By the Bishop of Glasgow.
St. Matthew, Bethnal Green;....	}	By the Bishop of London.
Holy Trinity, Halstead;.....		
Kensal Green, St. John's;		
Thrydon Bois;.....		
Tottenham Wood Green;		By the Bishop of Lichfield.
Burton on Trent;.....		
Little Mitton, and Windsor new Church:.....		By the Bishop of Oxford.
Amblecote;	}	By the Bishop of Worcester.
St. Stephen's, Birmingham;		
Queen's College Chapel, do.;		
Holy Trinity, Trimpey;.....		
Westwood;.....	}	By the Bishop of Gloucester and Bristol.
Clifton Park;.....		
St. John's, Cinderford;.....		
Cricklade, Eisey;.....		
Lower Carn Chapel, Dursley; ...		By Archbp. of Canterbury.
Frampton Mansal:		
St. Mary's, Dover;	}	By the Bishop of Chester.
St. John's Chapel, Firbank;		
Knowsley;	}	By the Bishop of Ripon.
Ellerker Chapel;		
Yeadon;		
St. Mark's, Hull;.....	}	By the Bishop of Salisbury.
Codford, St. Mary;		
Horningsham;		
Newton Toney;.....		
North Petherton;		
Dilton Marsh;	}	By the Bishop of Winchester
Weston-super-Mare;		
Camden Chapel;		
New Church, Camberwell;	}	By the Bishop of Winchester
St. John at Hale, Farnham;.....		

THE MORNING SERVICE IS NOT TOO LONG FOR
THOSE WHO ARE DEVOUT,

The length of our Church Service, of which we now hear so much, and the repetitions which it contains, are evils, if evils they be, which have been practically existing almost from its first formation; which a Hammond, a Sanderson, and a Tayler could tolerate without a complaint, but too happy, (as were then their congregations also, for those were not fastidious days) if they were permitted in their secret assemblies to give utterance to those burning words with which the great Reformers had furnished them; nor scrupulously counting how often they were taught to pour forth the Lord's Prayer; as they counted not how often they were taught to cry out in the self-same phrase for the Lord to have mercy upon them; as David counted not how often he exclaimed, "my son, my son;" or as these critics themselves, it is presumed, would not count their own iterations when they were earnestly suing for their lives.—*Blunt on the Reformation.*

Poetry.

THE BURIAL OF THE DEAD.

"Sure the same Power
That rear'd the piece at first, and took it down,
Can reassemble the loose, scatter'd parts,
And put them as they were." *Blair.*

Lifeless the mortal tabernacle lies;
The cold grave yawns; heart-broken mourners feel
Bereaved now indeed. O, who can heal
The grief, the anguish of these riven ties?
The Church, in Christ's emphatic words, replies—
Words fit to calm the bosom's bitter strife—
"I am the resurrection and the life;"
"He that in me believeth never dies!"
How solemn, how impressive, how sublime!
Whether the Psalmist's dirge-like theme it be,
Or holy Paul's, reas'ning from things of time—
The resurrection—immortality—
Or th' earnest prayers to Him who being gave,
With which the Church consigns our brother to the grave.
(*Farmer's Sonnets on the Church Service.*)

THE
Churchman's
Sunday Companion.

Church Worthies :

No. VI.

STERNHOLD AND HOPKINS.

To the true-hearted Churchman, any notice, however brief and imperfect of the authors of the Old Version of Psalms, or "versifiers of the Psalms of David," cannot but be deeply interesting. In the present paper we propose to present our readers with a slight sketch of these two individuals, who deserve to be ranked among the number of our "CHURCH WORTHIES," reserving for a future occasion a memorial of *Tate* and *Brady*, who presented the Church with the new version of the Psalms.

THOMAS STERNHOLD was born in Hampshire, but in what precise year we are not able to say. Antony Wood relates that he was educated in Wykeham's School, near Winchester; Hollingshed the chronicler says that Southampton was the place of his nativity; whilst Atkins, in his history of Gloucester, affirms that the parish of Awre twelve miles from that city, had the honour of being his birth-place. He went to Oxford, probably with the intention of prosecuting his studies and eventually taking his degrees. He did not however remain a sufficient time for this latter purpose, but left, and became groom of the robes to King Henry VIII. His talent for versification so pleased the king, that his majesty bequeathed him a legacy of one hundred marks. When King Edward VI. ascended the throne, Thomas Sternhold was

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retained in the same office he held before. His mind being of a deeply serious and religious cast, he was much hurt with the loose and immoral songs which prevailed among the courtiers. This led him to undertake a metrical version of the Psalter, "thinking thereby (says Antony Wood) that the courtiers would sing them instead of their sonnets, *but did not*, some few excepted." This work he did not live to complete, his death taking place in 1549. He did not live long enough to complete more than fifty-one of the Psalms, which were first printed by Edward Whitchurch, in 1549, with the title "All such Psalms of David as Thomas Sternhold, late groome of the kinge's majestye's robes, did in his lifytyme draw into English metre."

JOHN HOPKINS, who was Thomas Sternhold's coadjutor, was a clergyman, and schoolmaster, in Suffolk, and perhaps a graduate at Oxford, about the year 1544. Of his abilities, as a teacher of the classics, he has left a specimen, in some Latin stanzas prefixed to Fox's martyrology. Warton pronounces him a better poet than Sternhold. He versified fifty-eight of the Psalms, which are distinguished by his initials. Heylin, in his Church History, speaks of Hopkins' versions of the Psalms, as follows; "About this time the Psalms of David did first begin to be composed in English metre by Thomas Sternhold, one of the grooms of the privy chamber, who, translating no more than thirty-seven (this is a mistake) left both example and encouragement to J. Hopkins and others to despatch the rest; a device first taken up in France by one Clement Marott, one of the grooms of the bed-chamber, about King Francis I., &c. (see Church of England Magazine, vol. iii. p. 262.)

The first edition of this book of Psalms was published in 1549, and has a dedicatory preface to K. Edward VII. They afterwards appeared in 1550, 1552, and without date. The complete version was first printed in 1562, by

John Day, called "The whole book of Psalmes, collected into English metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt notes to sing them withall." Some of the early editors of the Book of Common Prayer, and Bible, contains the tunes which were to be sung to these Psalms, to which reference is made in the title just quoted.

The other contributors to this version of the Psalms, besides Sternhold and Hopkins, were, *William Whytyngham*, dean of Durham, who translated five Psalms, and also versified the Decalogue, the Nicene, the Apostles', and Athanasian Creeds, the Lord's Prayer, the Te Deum, the Song of the Three Children, with other hymns, which follow the book of Psalmody. Twenty-seven of the Psalms were turned into verse by Thomas Norton (a barrister,) of Sharpenhoe, in Bedfordshire: the twenty-fifth Psalm was rendered by Robert Wisdome, Rector of Sittington, near Malton, Yorkshire, a Protestant fugitive in Queen Mary's reign, afterwards archdeacon of Ely. There are, besides, eight Psalms to complete the series, with the initials W. K. and T. C., but who the authors were, we know not.

Is Sprinkling sufficient, WHEN A CHILD IS BAPTIZED ?

When we closed our last paper, containing a conversation on Baptism, old John Humble was just being asked the above question by Sam Restless. "And this," said Sam, "will set me at ease on every point."

"Well, Sam," said the old man, "let us look at it in a reasonable way, without any prejudice. St. Paul, in the sixth chapter to the Romans, says, 'We are buried with him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' This shews,

that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ ; that, as he died and rose again for us, so should we die from sin, and rise again unto righteousness." Well, then, being baptized signifies that the old man should be buried. And whilst dipping is like filling up the grave, sprinkling is like throwing the first shovel-full on. Both teach that the old man must be buried in us, and the new man be raised up in us. And supposing that it is quite as well to have a child dipped, where it well may be ; do you think that God would keep back his blessing, because a child is not dipped, when it might get cold in this cold country ? And now, Sam, be contented ; bring your child to be baptized ; and pray that it may have grace to pass safely over the waves of this troublesome world."

St. Paul's Epistle to the Ephesians.

No *real* Christian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet.—*Dr. Macknight.*

When we open the New Testament, we have, first of all, the four Gospels ; then the Acts of the Apostles ; then three long Epistles or Letters from St. Paul, one to the Romans, and two to the Corinthians ; then four short letters, not half the length of the three above mentioned ; one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians. We propose to make two or three remarks on the second of these four, St. Paul's Epistle to the Ephesians, or Christians at Ephesus.

Ephesus was a flourishing city of Ionia, a province of Asia Minor. St. Paul first preached at Ephesus A.D. 54, about twenty-one years after our Lord was crucified. (Acts xviii.) To Ephesus he returned the following year, and preached again with great success ; so that

many of those who had used curious arts came forward and burned their books. (Acts xix.) It was at Ephesus that Demetrius and the craftsmen raised a tumult against him. It was to Ephesus that St. Paul sent for the elders of the Church, to give them his parting charge. (Acts xx.) He was then on his way to Jerusalem; and from Jerusalem he was sent to Rome a prisoner. (Acts xxvii. xxviii.) When a prisoner there, he wrote this Epistle, about the year 61, or twenty-eight years after the crucifixion of Christ: "I, therefore, *the prisoner of the Lord*, beseech you," he says—(iv. 1.)

The *first three* chapters of this Epistle are *doctrinal*, and teach us, the purpose of God for the salvation of man; what we are by nature and what by grace; that we are created for good works; and the hidden mystery, that the Gentiles should be saved. The *last three* chapters are *practical*, and teach us the duty of unity; why men have different gifts; that the old man must be put off, with lying, and all corrupt communication: the duty of charity; to flee fornication; the duty of wives and husbands, of children and parents, and servants; what is the Christian's armour.

St. John, the beloved apostle, resided at Ephesus during the latter years of his life. Timothy was its first Bishop. And we find one of the seven Epistles in the *Revelation* addressed to it. This Church had then "left its first love," and was exhorted to repent. The punishment threatened, if it did not take warning, has been signally fulfilled. It is now a wretched village, without a Church remaining in it, and not a single Christian family.

Churchman's Portfolio:

THE BISHOP OF NOVA SCOTIA,

The following interesting statement is made in the *Journal of a Visitation*, by the above-mentioned Bishop. "It has been my

signifies, "So be it, O Lord, as in our prayers we have expressed." But at the end of Exhortations, Absolutions, and Creeds, it is addressed to the Priest, and then the meaning of it is either, "So be it, this is our sense and meaning:" or, "So be it, we entirely assent to and approve of what has been said."

When this assent was given by the primitive Christians at their public offices, they pronounced it so heartily that St. Jerome compares it to thunder: "They echo out the Amen (saith he) like a thunder-clap.—*Wheatley on the Common Prayer.*

THE COMMUNION SERVICE OF THE CHURCH OF ENGLAND,

The Communion is the most sublime duty of Christianity, the compendium of religion, the best opportunity for repentance, the highest exercise of faith, and the strongest engagement to our charity; and accordingly it is fitted with an Office agreeable to its usefulness and grandeur, wherein the directions are full and perspicuous, the exhortations vigorous and importunate, the devotions fervent and expressive of more than ordinary affections; an Office, wherein equal regard is had to the majesty of the ordinance and the advantage of the receivers, to the custom of the ancient, and the benefit of the present times; so that the illustration of this one part of the Liturgy will contain arguments to convince the negligent, instructions to teach the ignorant, and be the properest method to prepare us for this Sacrament, to assist us in receiving, and confirm us in all holiness and virtue afterwards: yea, I dare affirm, that he who will conscientiously practise by these measures, can neither be an ill man, an unworthy receiver, or an enemy to that church which affords him such excellent means of salvation. (*Dean Comber on the Liturgy.*)

THE SAME SAVIOUR FOR US AND FOR ABRAHAM

The ordinances of God before the coming of his Son adumbrated for the most part, not gospel ordinances, but the Saviour himself upon the cross; and gospel ordinances commemorate the same Saviour. Both receive their plenitude in Christ Jesus; the former in the morning, the latter in the evening, of the day of grace; both being shadows on the dial of time, during the day of probation allotted to the church of God. Jesus Christ himself is the true and the only gnomon, marking every moment, by his ordinances, from the creation to the end of time.

On this dial, at high noon, emphatically styled "the fulness of time," when the Sun of Righteousness was at his own meridian,

no shadow was cast upon the dial: all, all was fulfilled. "It is finished," said the spotless Lamb of God, as he poured out his life-blood for sinners. "It is finished:" the atonement is made which nothing else could or can make, from the beginning to the end of time.

The supper of the passover did faintly shadow this in anticipation. The supper of the cross, by reason of greater light, casts a deeper shade to commemorate the same. In neither case was there or can there be a real atonement, but by involving the blasphemous doctrine of transubstantiation and the abominable idolatries of the mass.—*From a Pastoral Letter, addressed by the Bishops of the Protestant Episcopal Church in America to the Clergy and other members of that Church.*

INDIA;

THE BISHOP OF MADRAS AND THE ROMISH MISSION.

A complaint having been brought before the government of Madras by Dr. Fennelly, the head of the Romish Mission, against one of the hospital chaplains, for alleged unwarrantable attacks upon the peculiar opinions of the Roman Catholic patients, accompanied by a request that the hospital chaplains may be authoritatively limited to the preaching of what is more suited to hospital patients, a good moral discourse, the Bishop has addressed a circular to the chaplains of his diocese in which while he deprecates controversial preaching in hospitals, he exhorts them to persevere in a faithful declaration of "the grand saving truth of the gospel," and not to preach "any thing any where, and more especially at a death-bed, but Jesus Christ, and him crucified, the Way, the Truth, the Resurrection, and the Life."—*From the English Review.*

AUSTRALIA.

In the *Churchman's Sunday Companion*, for *December* last, we mentioned the great want of Churches and Schools in Australia. Australia, (our readers will remember) is all that large portion of the world in the South Pacific Ocean, which is three-fourths the size of Europe, and was unknown till a little more than two hundred years ago. It may be pleasing to see that *something* is being done to supply our poor fellow-subjects there with the ordinances of the Christian Church. We therefore have copied the following statement made by the Bishop of Australia, Dr. William Grant, Broughton:

"The following is a statement of the progress made in the erection of churches, chapels, and parsonages, since 1841 :

Four churches consecrated—

St. Peter, East Maitland ; St. Mark, Appin ; St. Mary Virgin, West Maitland ; St. Paul, Cobbity.

Six churches so far completed as to be opened by licence—

St. Saviour, Goulbourn ; St. Luke, Scone ; St. James, Melbourne ; St. John Baptist, Ashfield ; St. Mary Magdalene, Lower Hawkesbury ; Holy Trinity, Sidney.

One church complete, not yet licensed—

St. John, Limestone Plains.

Twelve churches incomplete—

St. Andrew, (cathedral) Sidney ; Christ Church, St. Lawrence Parish, Sidney ; St. Clement, Fal Brook ; St. Mary, River Allyn ; Christ Church, Bungonia ; St. Alban, Muswell Brook ; All Saints, Sutton Forest ; St. Paul, Patterson ; St. John, Camden ; St. Michael, Wollangong ; Christ Church, Geelong ; St. Thomas, St. Leonard's.

Six churches projected or commenced—

All Saints, Bathurst ; Queanbergan ; Singleton ; East Gosford ; Braidwood ; All Saints, Marsfield.

Five chapels completed—

St. Paul, Botany ; St. Thomas, Kiama ; St. Jude, Marulaw ; St. Mary, Jacqua ; St. Matthew, Dapto.

Three chapels projected—

St. Peter, Bungandore ; St. Mary, O'Connell Town ; St. Philip, South Creek.

Nine parsonages completed, and inhabited since 1841—

Pitt Town, Penrith, Raymond Terrace, Lyass, Brisbane Water, Liverpool, Campbell Town, Sutton Forest, Portland.

Three parsonages completed, not yet inhabited—

Morpeth, Appin, Geelong.

Two parsonages in progress—

Muswell Brook, Singleton.

Sydney, May 13th, 1844."

WHAT ARE "THE POMPS & VANITIES OF THIS WICKED WORLD" MENTIONED IN THE CHURCH CATECHISM ?

We must seek a safer general guide than conscience ; and, if we err not, one will be found in St. Paul's remarks to Timothy. (1 Tim. iv. 4.) "Every creature of God is good, and nothing to be refused, if it received with thanksgiving." Extend this maxim,

apply it to the several means of enjoyment, either supposed or real, that the world presents to us. It will follow, that these pleasures, from the indulgence of which we cannot unreservedly arise and thank our Maker ; these pursuits, which mar our devotions, and render us unwilling, or afraid, to come, with an open heart, before Him ; cannot be innocent, cannot be safe occupations for one who knows that he must see his God face to face, and who hopes to abide, unreprieved, the issue of that awful meeting."—*The Bishop of Tasmania's (Van Dieman's Land) Lectures on the Church Catechism.*

A SABBATH MEDITATION

" Lord ! in these hours of sacred rest,
When work-day cares no more molest,
When hushed awhile is this world's din,
And calm without aids peace within,
Good Lord, our darkened spirit, bless
With the sweet grace of thankfulness,
For every word of truth that falls
Within thy church's hallowed walls,
For him who left to-day the tomb—
Our Saviour now, our Judge to come—
For all his merits, bought for man,—
Bless'd be the Lord. Amen, Amen."

" What a starved condition must these poor souls of ours be in, that shall never be afforded a meal ! whereas now there is a constant diet provided for them : every Sunday, if we will conscientiously employ it, may be a festival day to them, may bring them in such spiritual food as may nourish them to eternal life."—*Author of the Whole Duty of Man.*

PRAYER

I have heard of some that, in their latter years, through the feebleness of their limbs, have been forced to study upon their knees. And I think it might well become the youngest and the strongest to do so too. Let them daily and incessantly pray to God for his grace ; and, if God gives grace, they may be sure that knowledge will not stay long behind ; since it is the same principle that purifies the heart and clarifies the understanding. Let all their inquiries into the deep and mysterious points of theology be begun, and carried on, with fervent petitions to God,

that he will dispose their minds to direct all their skill and knowledge to the promotion of a good life, both in themselves and others ; that he would use all their noblest exertions and most refined notions only as instruments to move and set at work the great principles of action, the will and the affections ; that he would convince them of the infinite vanity and uselessness of all that learning which makes not the possessor of it a better man.—*Bishop Bull.*

Poetry.

SEEKING THE LORD

" To-morrow I will seek the Lord,"
 The foolish heart will say ;
 To-morrow may no life afford—
 So seek the Lord to-day.

Seek him while yet he will be found—
 Seek him from early youth—
 Seek him in all his works around,
 -And in his page of truth.

Seek him with all your might and mind—
 Seek him with holy care—
 Seek him in thoughts of heavenly kind—
 Seek him in praise and prayer.

Seek him when your delights decay,
 And when they flourish, seek ;
 Seek him on every Sabbath-day,
 And through the passing week.

Seek him ; and him you soon shall find,
 And own how blest are they
 Who put the morrow from the mind,
 To seek the Lord to-day.

H. L.

G. B.

THE
Churchman's
Sunday Companion.

Short Letters to the Readers
OF "THE CHURCHMAN'S SUNDAY COMPANION."
FROM A CLERGYMAN OF THE ENGLISH CHURCH
IN LOWER CANADA.

No. IV.

Canada, February 8th, 1845.

My dear Friends,

I must own, that I was glad to hear from a friend, that my short letters were read by you with some interest. This encourages me to comply with his request by writing you another. I may be able to continue them occasionally for some time to come. I must tell you, in the first place, that by the kindness of the publisher, I have been favoured with a number of copies of the Churchman's Sunday Companion, as far as it had been published when he sent them off. These have been, and are being, lent, from time to time, among the people around me, who are all fond of reading, and require something to counteract the poisonous effect of some very bad books, which I find have been circulated among most of them by sectarians. This little book, which you are all in the habit of reading, some of you, may be, not over carefully, gives great pleasure here, where books are so scarce, and neighbours to chat with less plentiful than in the thickly inhabited district in which most of you reside. The people here have also more time than you have for reading. They have long winter evenings, and many wintry days, when they can do little else but read. I hope therefore the "Sunday Companion," will, in the hands of God, be productive of some good among these poor people; than whom perhaps no people on earth are more liable to be led away from "the faith which was once delivered to the saints."

APRIL, 1844.

D

VOL. II.

There is one dogma abroad here, imported, I suppose, from the United States, which has a firm hold upon the mind of very many, and hinders them in consequence from reaping much benefit from religion. It is this, "that all religions are alike;" by which of course they mean, that there is no difference between the church and sects, or rather no *preference* of her before any of these, widely differing as they do. I need not tell *you*, that this is merely a device of the wicked one, who thus "divides to conquer." For the effect is but too well known to be, that it tends to *absolute infidelity*, and a total denial of all religion whatever. It is surprising, however, to find those who profess religion, broaching and maintaining this contradictory notion. There are those in this part of the world, who will go to *all* meetings, (as they term even the Church's assembling for Divine worship,) and profess "to get good" from all. It is in consequence of this that a neighbouring township has become infested with "Millerism" as it is termed—which pretends to prophetic powers, and to a knowledge of the exact duration of the world. The vagaries of these people, who were led into the system by an itinerant preacher, have been incredibly absurd. At one time, in full confidence that the end of the world was at hand, they ceased all work—dug up only a portion of their potatoes, housed only a part of their crops—sold off their cattle at ruinous prices, and sat down in the interim of their meetings, to await the great event. Meantime, the most disgraceful scenes were enacted at their meetings; struggling, dancing, and shouting, being the order, or rather the disorder, of their proceedings.

The prophecy was to have been fulfilled in February 1844: but, strange to say, though that and two or three subsequent limits have been past, proving the falsehood of the prophet; and notwithstanding the discomfort and beggary to which their folly brought them, the sect is still under the delusion, and has become settled down into one

of the innumerable schisms of which dissent in the first place, and afterwards disloyalty, became so productive in the neighbouring republic.

Not having kept copies of my previous letters, I am not aware whether I told you, that we had no regularly organized body of dissenters in this immediate neighbourhood. Such however was the case; the Roman Priest and myself being the only ministers in the place. But now, I am sorry to add, there is a meeting held once a fortnight, at which a person calling himself a "Plymouth Brother," deals out that "abuse of the church" which her enemies are delighted to hear. I am unacquainted with the exact creed, if he has one, which this unnatural *brother* professes to teach; but if I may judge by the kind of hearers that he has, I should say it is sufficiently unsound and heretical. These are mostly Universalists, whose chief peculiarity consists in the belief that there will be no punishment for the wicked, hereafter. Whether the Plymouth Brother, can coincide in this specious infidelity, or whether his teaching approaches the nearest to it, I know not. I pray, that God would enlighten the minds of both, to see that "the Bible, the whole Bible and nothing but the Bible," is taught in our Reformed Branch of the Catholic or Universal Church.

No. V.

February 17th, 1845.

Having just returned from a visit to some of the other stations of our missionaries in this district, it occurs to me that a short account of the progress of the church here, may be of interest to you.

Within the memory of those who are still living, there was no clergyman, nor any ministrations of the church in the whole of this district. For a long time there were only travelling missionaries, who held Divine Service from place to place wherever they could find a congregation. There were no churches; but service was

held as in apostolic times, in the houses of some "Priscilla and Aquila;" or in the school of some "Tyrannus."

But now there are *nine* churches in constant use, and four or five more building, or of which sites have been procured. There are also *nine* clergymen in the district, *eight* of whom are supported by the Society for the Propagation of the Gospel in Foreign Parts, and the other is assistant minister to an aged clergyman and paid by him. Our working number, therefore, is eight. Of these there is not one who has not two stations at least, at which to hold divine service on Sundays. Hence there is service, morning or evening, on every Sunday in *sixteen* places in the district, seven of which must, therefore, be in school rooms or private houses. When I say school-houses I must explain, that they are not (like some such buildings in England that are licensed by the Bishop for Divine Service) the *property* of the Church; but are occupied as day-schools, and used on Sundays by all sorts of preachers, who have all an equal right to them. They cannot therefore be fitted up as temporary churches, with altar or font; and one consequence of the whole, is that those who have no religion have come, as I stated in the first part of this letter, to consider all religions alike.

Wonderful, then, as church matters are improved within twenty years in this district, much remains yet to be done. At least *double* the number of clergy now employed, might be fully occupied, even in those stations that are formed; and I speak within bounds when I say that the number of *stations* require to be doubled also, so that for *eight* we ought to have at least *thirty-two* clergymen in this district. If we take the clergy as they reside on the river, or in a line from one to another, the nearest two neighbours are six miles distant, and the two neighbours the furthest apart are twenty-seven miles from each other. Were I, for instance, in need of my next clerical neighbour's advice, I must travel twelve miles: and were I

wishful to see my farthest brother in the district, I must go a distance of sixty miles. Imagine then, the whole of this immense district to be managed, so far as the church is concerned, by *eight* clergymen, scattered and solitary, and it will no longer remain a wonder that the church is not fairly known, or that many irregularities should have been introduced in her ministrations. And had it not been for the Society for Propagating the Gospel, as far as we can see, the whole of this district would have been destitute of the services of the church altogether—not a shilling being paid, as far as I can ascertain, from any other source or the support of the clergy. Let churchmen who might be inclined to hearken to the disparagements that have been circulated of that venerable Society, remember what it is doing for this poor district, and for others in this province, and let them continue to support it to the best of their ability. I may add, that in the whole district there are only *three* parsonage houses, of which one is occupied, though not finished, and the other two are disused on account of their having become unfit for use. All the churches are *wooden* ones, with one exception, which is *brick*. Only *two* of them have any windows of a more ecclesiastical appearance than the common square panes and oblong sashes that are used in houses—the two exceptions, being the brick Church, and a small wooden one, unfinished, of which the windows are gothic, with diamond panes. I have seen only one *font* in the whole district! I do not think there is one consecrated grave-yard in the whole district! many *private* enclosures may be seen for the purpose of interment—but the burying places used by the generality are *common* ground, and, consequently, cannot be consecrated. There will, however, I hope, ere long, be some improvement in this state of things.

Begging a continued interest in your prayers for this distant corner of God's vineyard, I must conclude.

Interesting Statement concerning New Zealand.

Mr. Dandeson Coates, one of the Secretaries of *The Church Missionary Society*, has lately published a letter addressed to Lord Stanley, concerning New Zealand, in which he makes the following statement. New Zealand, we believe, consists of two very large islands. In the northern island, out of a population little exceeding 100,000 souls, there are found 35,000 *attendants* on public worship in the *Church Missionary Society's Mission* alone; upwards of 15,000 scholars in the schools; nearly 300 native teachers; and more than 2850 communicants. "This simple fact," says Mr. Coates, demonstrates the extent to which the power of the Gospel, under the teaching of the Holy Spirit, has prevailed over this *barbarous* people." And the following is the testimony of Dr. Selwyn, the Bishop of New Zealand; it is given in a sermon preached at Paihai, June 26, 1842:—

"Christ has blessed the work of his ministers in a wonderful manner. We see here a whole nation of Pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of God?"

Debout Thoughts for the Cottager Churchman.

ON THE SIGHT OF AN OLD UNTHATCHED COTTAGE.

There cannot be a truer emblem of crazy old age; mouldered and clay walls; a thin uncovered roof; bending studs; dark and broken windows; in short, a house ready to fall on the head of the indweller.

The best body is but a cottage; if newer and better timbered, yet such as age will equally impair, and make them ragged and ruinous; or, before that, perhaps casualty of fire, or tempest, or violence of an enemy. One of the chief cares of men is, to dwell well. Some build for themselves; fair, but not strong; others build for posterity; strong, but not fair, not high; but happy is that man, that builds for eternity; as strong, as fair, as high as the glorious contignations of heaven.—*Bishop Hall.*

CHRIST OUR ONLY SAVIOUR.

Neither angel in heaven, nor man on earth, nor any work that we do—seemeth it never so holy, perfect, and righteous—can save us, but the Lord Christ alone, which is called Jesus. Whosoever, therefore, seeketh salvation at the hand of any other, deceiveth himself, and, as much as in him is, robbeth Christ both of his name and glory.—*Becon.*

FIRST STEP IN PRAYER.

He that makes but one step up a stair, though he be not much nearer to the top of the house, yet he has stepped from the ground, and is delivered from the foulness and dampness of that. So in this first step of prayer—O Lord be merciful unto me—though a man be not established in heaven, yet he has stepped from the world and the miserable comforters thereof.—*Donne.*

THE SCRIPTURES.

It is the glory of our Church that the most illiterate of her sons are in the possession of the Scriptures in their mother tongue. It is their duty to make the most of

such a blessing, by employing as much time as they can spare from the necessary business of their several callings, in the diligent study of the written word. It is the duty of their teachers to give them all possible assistance and encouragement in this necessary work. The will of God is, that "all men should be saved"; and to that end it is his will that all men, all descriptions of men, great and small, rich and poor, learned and ignorant, should come to the knowledge of the truth.—*Bishop Horsley.*

Sin and Folly of praying to departed Saints.

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.—*The 22nd Article of Religion, printed at the end of the Prayer Book.*

What intolerable ill, blasphemy of God, and ethnical idolatry is this, to admit and teach the invocation of saints departed out of this world! It taketh from God his true honour; it maketh him a fool, that hath ordained only Christ to be Mediator between man and him. It diminisheth the merits of Christ; taketh from the law of God her perfection and majesty; whereas God hath opened his will and pleasure unto the world in all things. It condemneth the old church of the patriarchs and prophets, likewise the church of the apostles and martyrs, that never taught the invocation of saints. It accuseth the scripture of God to be false, which saith, Thou shalt neither add, neither diminish any thing. It maketh Christ a liar, that said, *The Spirit whom I will send from the Father shall teach you all truth.* If the men that teach, *Holy Mary, pray for us,* be more holy

than all the patriarchs, prophets, and apostles, let the conscience of the Christian reader judge.

This distinction of mediators, to be one of expiation for sin—Christ, and another of intercession—the saints departed, is naught: it repugneth the manifest text of the scripture. It is the office only of Christ to be the mediator for sin, and likewise to offer the prayers of the church to his Father. (John i.) *Behold the Lamb of God that taketh away the sins of the world.* As concerning intercession, he commandeth us only to ask in his name, and prescribeth the manner how to ask, and what to ask. (Luke xi.)

Such as say, If the saints that we pray unto hear us not, nor profit a deal, yet it hindereth not; we lost but our labour: this much it hindereth; it declareth him that prayeth to be an infidel, to pray unto that god or goddess that is not able to help him, nor hear his prayer, and no better than he that prayed unto the image of Jupiter in Creta, that had neither ears nor eyes. It declareth him to condemn both God and his word, who assureth every man, in every time, and in every distress, not only to hear him, but also to give aid. (Matt. xi.) So now, this worshipper of saints departeth from the known and almighty God and preferreth the doctrine of man and the devil before the scripture of truth and the living God.—*Bishop Hooper, Martyr, 1555, A.D.*

Bishop Porteus & the Prince of Wales, Geo IV.

My time is at present very much occupied, but I shall avail myself of a short interval of leisure to tell you—what I am sure you will be interested in hearing—the particulars of the final interview between the Prince of Wales and the late Bishop of London, which have lately been communicated to me from a source which appears

to me quite authentic. Among other good people with whom my informant is intimate, is Mr. Owen, minister of Fulham, who was in a manner the Bishop's parish clergyman, and long his chaplain. Mr. Owen gave my friend an account of this interview, as the Bishop gave it him two days before his death. It seems his Royal Highness had sent out a summons for a great military review, which was to take place on a Sunday. The Bishop had been confined, and did not hope, nor, I suppose, wish, ever in this world to go out again. He ordered his carriage, however, upon hearing this, proceeded to Carlton House, and waited upon the Prince, who received him very graciously. He said, "I am come, Sir, urged by my regard to you, to your father, and to this great nation, who are anxiously beholding every public action of yours. I am on the verge of time; new prospects open to me; the favour of human beings, or their displeasure, is as nothing to me now. I am come to warn your Royal Highness of the awful consequences of your breaking down the very little that remains of distinction to the day that the Author of all power has hallowed, and set apart for himself." He went on in pathetic terms to represent the awful responsibility to which the Prince exposed himself, and how much benefit or injury might result to the immortal souls of millions by his consulting or neglecting the revealed will of the King of kings; and after much tender and awful exhortation, concluded with saying, "You see how your father, greatly your inferior in talent and capacity, has been a blessing to all around him and to the nation at large, because he made it the study and business of his life to exert all his abilities for the good of his people, to study and to do the will of God, and to give an example to the world of a life regulated by the precepts of Christian morality; he has been an object of respect and veneration to the whole world for so doing it. If he has done much, you, with your excellent abilities

and pleasing and popular manners, may do much more. It is impossible for you to remain stationary in this awful crisis ; you must rise to true glory and renown, and lead millions in the same path by the power of your example, or sink to sudden and perpetual ruin, aggravated by the great numbers whom your fall will draw with you to the same destruction. And now, were I able to rise or were any one here who would assist me, I should, with the awful feeling of a dying man, give my last blessing to your Royal Highness." The Prince upon this, burst into tears, and fell on his knees before the Bishop, who bestowed upon him, with folded hands, his dying benediction : the Prince, then in the most gracious and affecting manner, assisted him himself to go down, and put him into his carriage. The Bishop went home, never came out again, and died the fifth day after. On hearing of his death, the Prince shut himself up, and was heard by his attendants to sob, as under deep affliction. I think I have now given you a brief but faithful account of this transaction, as I heard it.—*Memoir of Mrs. Grant.*

Churchman's Portfolio :

A NEW CHURCH IN THE DIOCESE OF CHESTER.

The Bishop has consecrated a new Church at Bolton, under somewhat peculiar circumstances. The building was erected for the use of the Methodist New Connexion, and was always well attended. About four years ago, the minister and congregation held several meetings, the result of which was that they determined on conforming to the established church ; since which period the building has been occupied as a chapel of ease to the parish church. A district has been assigned to it under the provisions of the 6th & 7th of Vict., and on its being consecrated it became a parish church, Christ Church. The building is a plain brick structure, accommodating 800 persons, and is situated in the poorest and most spiritually destitute part of the town. To fit it for the service of the church, a chancel has been erected, and to

give the exterior something of an ecclesiastical character, the west front has been improved, and the addition made of a noble doorway of elaborate design, consisting of five receding arches, executed chiefly in terra cotta from the Ladystone works, near Bolton. The windows, which had semi-circular heads and sash-lights, have been replaced by elegant window sin the same style as the doorway (Norman); and a bell-gable, surmounted by an appropriate cross, has been placed upon the top. A large number assembled at the ceremony of consecration. The petition was presented to the Bishop by the rev. J. Slade, vicar of the parish; and, the service having been performed, the usual prayers of the church, and those specially appointed for the occasion, were read, and a sermon was preached by the rev. H. Raikes, chancellor of Chester. The Bishop licenced the rev. T. Berry to the incumbency of the new parish.—*Church of England Magazine.*

Poetry:

THE SINNER'S HOPE.

When, rising from the bed of death
O'erwhelmed with guilt and fear,
I see my Maker face to face,
Oh! how shall I appear?

If, while repentance may be found
And pardon may be sought,
Mine inmost heart within me shrinks
And trembles at the thought:—

When Thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul,
Oh! how shall I appear?

But thou hast told the troubled soul,
That doth her sins lament,
That Jesus suffered unto death,
Her sufferings to prevent.

Then why, my soul, shouldst thou despair
Full pardon to procure?
Since Christ, the Lord of glory, died
To make that pardon sure.

Addison.

THE
Churchman's
Sunday Companion.

The Bishop of Quebec.

The following brief sketch of the Bishop of Quebec, is extracted from "The Colonial Churchman."

"A Saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."—*Isaac Walton.*

Though the name of Bishop Stewart be not so widely known as that of Middleton, James, Heber, or Turner, bright lights of the Indian Hierarchy, though it be not conspicuous in the annals of theological controversy, or rendered memorable by literary labour and scholastic achievements, yet *wherever it is known*, it is held in the highest veneration and respect, and adds equally to the lustre of the Colonial Bench. The Bishop of Quebec is emphatically a *good man*. He stands forth to the world a primitive Apostolic Bishop, deriving no falsefictitious reputation from qualities more dazzling than useful; and whose mitre, as unsullied as that of Hough, is ever surrounded by a bright and steady halo. Many men have revelled during their youthful days in the gratifications of sensual pleasure, till wearied and nauseated with a surfeit of enjoyment, and having exhausted every refinement of vice, they have become suddenly metamorphosed into harsh and ascetic bigots, denying to others a healthful draught of those pleasures which themselves have quaffed to a hurtful excess. But the piety of our Bishop was not put on after he had flung off the garments of unrighteous-

MAY, 1845. E VOL. II.

ness. It was a clothing he had assumed from his earliest youth, and the whiteness of his Christian vest has never been sullied by the hot passions of youth, the ambitious schemes of manhood, or the grasping avarice of old age. Of noble birth, and connected with the first families of the aristocracy, Bishop Stewart has ever been distinguished for unostentatious humility, priding himself more on the Christian badge than on his long line of ancestry and royal descent. Hannah More, writing of him to Daniel Wilson in 1831 says, "I have had a visit from my valued friend Dr. S. from Canada. It was pleasant to hear a man of his birth speak of it *as a great advancement*, that he was now appointed a travelling missionary, instead of a local one. I find him much improved in spirituality. He has been the honoured instrument, since we last met, of causing twenty-four churches to be built."

Though our Bishop forbears to embroil himself in the political heats that inflame this province, he strenuously upholds the interests, and the establishment by law, of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid, and, like Bernard Gilpin, he has raised from a lowly state more than one young person, in whom he has perceived the germ of spiritual nature, and the promise of a fitness for the ministerial office, defraying the expenses of their education, and sending them forth to labour in the sacred vineyard. His private charities flow in a wide and never failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets exhaust his income, but on the widow, and the orphan, and the fatherless, and on the wretched, his bounty silently and unceasingly descends. His luxuries are alms-deeds—his walks are to the houses of mourning, and his banquets are those exquisite and incorruptible viands, which a pure and Nathaniel-like (John i. 47,) life admin-

isters to him who leads it, and to those who come within the sphere of its action.

In the pulpit Dr. Stewart delivers plain and practical discourses, strongly imbued with evangelical doctrines. He is more remarkable for earnestness than eloquence, and cares far more to render himself intelligible than admired. He seeks to win souls in preference to courting human applause by well rounded periods, or flowery declamation.

Bishop Stewart sustained many severe privations and fatigues in travelling through the almost impervious woods, during the earlier part of his ministry (which commenced in 1807); at which time, we ought also to add, he devoted the whole of his private income to acts of charity, and the wants of the Canadian Infant Episcopal Church.

These journeys, and the labours and hardships encountered in the course of them (added to the distressing anxiety the wants of his Church have occasioned him, since his accession to the See with an increasing population and declining means), have rendered his lordship prematurely aged. Though born only in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older.

If the hoary head, when found in the ways of righteousness, be a crown of glory, how much more honoured must be that head, which old age has not silvered over, but which has been rendered white by the extreme of missionary toil, by many a weary travel through the tangled wilderness, and by a constant, unflinching endurance of personal labour and hazard in the faithful discharge of the most sacred duties. Though venerable and dignified in his aspect, he is plain and simple in his manners, serving God and man with singleness of heart, and devoting every thought to the glory of the first, and to the temporal and eternal advantage of the latter.

The Church of England may boast of prelates more

learned, more eloquent, more celebrated than Bishop Stewart, but she cannot exhibit one who better merits the title of "good." Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of Apostolic Christianity, that in after years when the subject and the writer of this article shall alike be gathered to their fathers, he who contemplates the excellencies of this amiable Bishop will be led involuntarily to exclaim, in the words of the Romish Priest over the grave of Bishop Bedell "O ! sit anima mea cum Bedello."

ALAN FAIRFORD.

Church Worthies :

No. VII.

THOMAS WILSON, D.D.,

Lord Bishop of Sodor and Man.

The eminent individual whose history we shall briefly relate was born at Burton, in Cheshire. He was educated in the city of Chester, by a schoolmaster named Harpur : and afterwards proceeded to Trinity College Dublin, with the intention of studying physic. But he who, aforesaid, had "called Luke the physician, whose praise is in the Gospel, to be an Evangelist and physician of the soul"* saw fit to direct the inclinations of Mr. Wilson into a different course. Having a desire to take holy orders, he was ordained deacon by Dr. Moreton, Bishop of Kildare, in the year 1636. In a memorandum book, given him on this day by his friend Archbishop Hewetson, he recorded the devotions of that interesting occasion.

In about three years he was ordained priest. He soon left Ireland for the curacy of Winwick, in Lancashire ; here his stipend was small, but being quite contented with it, he acted upon the belief of one of one his favourite

* Collect for St. Luke's day.

maxims, "nature wants little, and grace wants less." After being ordained priest, and renewing, in the most solemn and express manner, his vows of self-consecration to the sacred office, he recommended himself to the esteem of William, Earl of Derby, who, in 1692, made him his domestic chaplain, and tutor to his son, Lord Strange. His salary for this office, when added to another sum, which he received from the mastership of the alms-house at Lathom, made him the possessor of £50 per annum; an amount which he looked upon as forming a superabundant fund for his private and official wants; and one-fifth of which he dedicated to holy uses.

The bishopric of Sodor and Man, in the patronage of Lord Derby, having become vacant, Mr. Wilson was pressed to accept it; but his extreme humility, and the sense of arduous responsibility, which that office would entail upon him, concurred to induce him to refuse it. The see would have lapsed to the crown, had not the patron at last filled it up. In this emergency, he again importuned his chaplain, who was thus, as he says, "forced into the bishopric," upon the duties of which he entered in 1697. His refusal to hold a living with the see was notable, from his looking upon it in a conscientious point of view. He held the bishopric for 57 years, much to the advantage of the Church. His manuals of private devotion speak the piety of his heart, and have proved the solace of many a Christian. He exerted himself in establishing libraries in the different parishes in the island; and made it a regular practice to officiate in some church or other in his diocese, every Lord's day.

In 1710 the bishop visited Scotland, and 1711, London, where he received the most signal marks of love and reverence from the clergy, as well as the nobility and gentry. In 1735, visiting England again for the last time, he was introduced to George II. and Queen Caroline. This Queen, who well knew how to appreciate true piety,

begged of him to reside in England during the remainder of his life: this he declined, saying, "I will not leave my wife in my old age, because she is poor." (meaning his Diocese.)

To the advanced age of ninety-two years was he permitted to live, at which time "full of days," and full of honour, he fell asleep in Jesus.

The following reported fact is interesting. "The coffin in which he was placed, was made from one of the elm trees which he had planted soon after his taking up his residence in the Isle of Man. A few years before his death he ordered the tree to be cut down, and sawed into planks,—to be in a state of readiness to receive his remains, and probably to answer the further end of a *memento mori*."

Reader, may your end and mine be equally peaceful and hopeful with his.

Kneeling at Prayer.

Come, let us bow and praise the Lord,
Before Him let us fall,
And kneel to Him with one accord,
For He hath made us all.

Psalm xciv.—Old Version.

"We will go into His tabernacle: and fall low on our knees before His footstool."—*Psalm cxxxii. 7.*

"Well, Sir," said Farmer Goodman to Mr. Loveall, the new Vicar of Eyedale, as he drove the latter home from the Visitation, "is there any thing you would like to have done at the Church this year, besides the common expenses? The Archdeacon has made some remarks in his charge which, I think, must carry conviction to every upright Churchwarden. I do think that it should be considered a privilege to be one of the guardians of God's

House; and that those who are so should be ready to do what in them lies to make the Church not only fit for the decent celebration of divine worship, but also so comfortable to the poor that they may feel a pleasure in coming to hear "the Gospel preached to them." When the richer part of the congregation are supplied with comfortable pews, and the poor are left unprovided with sittings free from damp; can we expect that they will think it any other than a piece of self-denial to frequent the assembly of the saints?

Mr. Loveall had been the vicar of Eyedale a few months only. He was a judicious and sensible man. He wished to manage his parish upon those reasonable and well-considered plans which would promote peace and good will between himself and his flock, and would cause them increasingly to respect him in each succeeding year. So he replied to Farmer Goodman, who had been appointed to serve as Churchwarden, both by himself and the parishioners, "I fully agree with what you say, Mr. Goodman, and I am obliged to you for your kind offer. I think there are many things which might be done to improve the Church; but I never like the idea of putting the parish to very great expense in any one year. If we do something every year, we shall get the church into a nice state in the end; and there is only one thing which I thought of proposing this year, besides the whitewashing and cleaning, which I suppose you intend to have done."

"What is that, Sir?" said Mr. Goodman, "I am sure it will give me a great deal of pleasure to carry out your wishes, if possible."

Mr. Loveall. Well, it is this. I think it a matter of great importance, that the congregation should kneel when I am offering up the prayers. I see that you and your family always kneel. And I was speaking to the children about it, the other day, in the Sunday-school. But the mistress said, they had nothing to kneel on.

And I believe the case is the same with the poor people who sit in the open seats. Don't you think, that you could get for the use of the church a number of small hassocks, and place them in the different seats ?

Farmer Goodman. It shall be attended to, Sir. Perhaps it might be as well to have some kneeling-boards instead, and have them covered with cloth. But, however, there shall be something got, either hassocks or kneeling-boards.

Mr. Loveall. Thank you, Sir. I feel strongly on this point; but, I trust, not more strongly than Scripture warrants me in feeling. Kneeling or standing is spoken of in the Bible as a posture in prayer, but nowhere is "sitting to pray" mentioned. And, indeed, I cannot see how any one can expect to have his prayers accepted, when he offers them in a way in which he would not venture to present a petition to an earthly king. We rise when a superior enters; and we remain standing until he bids us sit down. When, therefore, we approach "the King of kings and Lord of lords, the blessed and only Potentate, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see; (1 Tim.vi.) when we approach Him, we should remember that "He is in heaven and we upon earth:" and we should not only let our words be wary and few," but also offer them with all proper marks of reverence.

Farmer Goodman. I quite agree with you, my dear Sir. And I feel sure that if this rule were put sincerely and humbly into practice, it would greatly promote real piety. To be sure, a man may kneel with the knees of his body and not with the knees of his heart. But he can scarcely kneel with the knees of his heart and not with those of his body. And we know, that in cases of age and sickness God will accept the prayer without the kneeling.

Mr. Loveall. The rule with the Almighty in such

cases, is, "I will have mercy and not sacrifice." And "He knoweth our frame; He remembereth that we are dust." God requires from us certain things; but if we are unable to perform them, he mercifully takes the will for the deed. For instance, He requires us to go to His House, and "not to forsake the assembling of ourselves together, as the manner of some is"; (Heb. c. x.) yet if we are prevented through age or sickness, He will give us grace at home. A man may, as you say, bow the knees of his body and not of his heart. So a man may eat and not be in health, but he cannot live without eating. And a man can never pray aright without reverence.

Farmer Goodman. You have put the matter in a very clear light, Sir.

Mr. Loveall. Well, Mr. Goodman, you must not understand me as wishing to say that no really pious persons have been negligent as to kneeling. We may live and learn; and, as we learn more of God's ways, we shall be enabled to serve him the better.

Farmer Goodman. Exactly so, Sir.

Mr. Loveall. Kneeling at prayer prevents wandering thoughts. And, besides, we must go to the Bible, and endeavour to regulate our practice by that. We are exhorted, "O come, let us worship and bow down: let us *kneel* before the Lord our maker." (Ps. 95. v. 6). Daniel "*kneeled upon his knees* three times a day, and prayed, and gave thanks to his God." When St. Paul parted from the elders of the Ephesian Church at Miletum, "he *kneeled* down and prayed with them all." (Acts xx. 36.) When he left his friends at Tyre, they *kneeled* down on the shore, and prayed." (Acts xxi. 6.) When he speaks of his own habit of prayer, he says, "For this cause I *bow my knees* unto the Father of our Lord Jesus Christ." (Ephes. iii. 14.)

As Mr. Loveall finished this last quotation, they drove up to the Vicarage gate, and parted.

St. Paul's Epistle to the Galatians.

We stated in the March number of the *Churchman's Sunday Companion*, that, on opening the New Testament, we have *first* the four Gospels; *then*, the Acts of the Apostles; *then*, three long Epistles or Letters of St. Paul, one to the Romans, and two to the Corinthians; *then*, four short letters, not half the length of the three above-mentioned; one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians. We have given short accounts of three out of these four; and we this month give a short paper on the remaining one, viz. the Epistle to the Galatians.

Who, then, were the Galatians? They were the inhabitants of a province of Asia Minor, called Galatia; just as Yorkshire or Durham is a part of England. If you take up a map of the *Travels of the Apostles*, such as is given in *Mr. Nichols's Help to Reading the Bible*, and put your finger on the map at Jerusalem, and run your finger up the map a little more than half way, and then turn towards your left hand; you would come upon Galatia. St Paul planted the Church of Christ there himself; and two visits to that region are mentioned in the Acts of the Apostles; (xvi. 6.) they went "throughout Phrygia and the region of Galatia;" (xviii. 23.) he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

This letter was written to the Galatians about twenty years after our Blessed Saviour suffered. Its great object is, to shew that we are *justified*, that is, *accounted righteous before God*, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings. The Christians in Galatia were partly converted Jews, and partly Gentiles or heathen. Some one, however, sprung up, and taught that these Gentiles must be circumcised and obey the Law of Moses. St. Paul

wrote this Epistle to keep them from that sad error ; and he gives an account of his own conversion and past life ; he shews them how he received his authority from Christ himself ; he tells them that Abraham was justified by faith, that the promise of Christ was given long before the Law was delivered to Moses, and that it was given in order to convince of sin and to lead to Christ ; and that we were under the law until Christ came, but that He hath set us free. But he goes on to shew that they were not to continue in sin, that grace might abound ; that they who fulfilled the lusts of the flesh should not inherit the kingdom of God. In a word, "they that are Christ's have crucified the flesh with the affections and lusts."

Such are the contents of this important Epistle. May it lead us to true repentance ; may it direct us to Christ for the forgiveness of our sins ; and to the Holy Spirit, for grace to amend our lives.

Churchman's Portfolio :

OUGHT ALL CHRISTIANS TO READ THE SCRIPTURES ?

The very end and design for which they were writ, does sufficiently prove this, because they contain the terms and conditions of our common salvation, without the knowledge and practice of which we can never attain happiness. The articles of our faith proposed in Scripture, and the precepts for the direction of our lives, necessarily affect all the members of the Christian Church : and therefore ought they carefully to be read and studied by all people. Besides, we find these holy writings addressed to Christians in general. Our Saviour's sermons were preached to the multitude, as well as to his disciples. The Apostles direct their epistles to *all the saints* ; (2 Cor. i. 1.) which implies all the professors of Christianity : and to the *twelve tribes scattered abroad* (Jam. i. 1.) which were the Jewish Christians dispersed over the world. The Bereans are commended for searching the Scriptures (Acts xvii. 11.) and Timothy praised for having known them from a child ; (2 Tim. iii. 15.) and as they are the *power of God unto*

salvation, (Rom. i. 16.) so are they a sure word of prophecy ; (2 Pet. i. 19.) to which all people are bound to have a regard, that value the things that belong to their eternal peace.—Nelson on the Fasts and Festivals.

Poetry :

RETIREMENT.

Far from the world, O Lord, I flee,
From strife and tumult far ;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree ;
And seem by thy sweet bounty made
For those who follow thee.

There, if thy Spirit touch the soul,
And grace her main abode,
Oh, with what peace, and joy, and love,
She communes with her God !

There like the nightingale she pours
Her solitary lays ;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet source of light divine,
And (all harmonious names in one)
My Saviour, thou art mine !

What thanks I owe thee, and what love,
As boundless, endless store,
Shall echo through the realms above
When time shall be no more.

Cowper.

THE
Churchman's
Sunday Companion.

"But cannot we read the Bible at home?"

"I was talking," said Farmer Goodman to Mr. Loveall, the clergyman at Eyedale, as they were walking in the garden of the former, one fine spring evening,—“I was talking to Jem Thoughtless, who works on my farm, about going to Church. Jem is a hard-working fellow, but seldom or never goes to Church. I talked with him a long time. In order to excuse himself for staying away, he began to rake up all the objections he had heard brought against the Church Service, the Clergy, and any thing connected with them. First, all clergymen were not as good as they should be. Then, the service was too long in a morning. Then, they spent so much time in reading parts out of the Scriptures. And when I told him that, so long as ministers were men subject to the same temptations as himself and me, we must not expect they will always be what they ought to be; when I shewed him that the whole of the service in a morning did not take up more time than he worked between breakfast and his forenoon-drinking; when I told him to remember that the Bible was the Word of God, and that the reading of it in the Church was a great way of storing our minds with it: then he turned upon me, and said, “But cannot we read the Bible at home?”

"Jem," said I, "*do* you read your Bible at home?" "Why, not happen so much as I ought to do," he answered. "I'm afraid you don't, Jem," I said. "I never knew a man who read his Bible well at home, who grum-

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bled to hear a chapter or two at Church. And if a man will not or cannot read for himself, when he comes to church, he is sure to hear it. There's old Betty Clarke has been a constant attender at church these twenty years; and it is quite wonderful, what a knowledge of the scriptures she has got; though she cannot read a letter. It is sad to see, how our carnal minds can find excuses for neglecting God. I remember the time when I was as hard as poor Jem is. And it is only divine grace which has brought me to a better mind."

Mr. Loveall. It is too true. How we love to deceive ourselves by excuses which will not stand the test! But, however, it is no bad thing to be opposed a little. It makes us examine more carefully into our principles; and we are thus enabled to give a reason why we are attached to our Church. And if this be done in a meek and gentle spirit, it may have the happy effect of softening those who are strongly prejudiced against us.

Farmer Goodman. Exactly so, Sir. And then, as I said to Jem, we must not expect to find every thing exactly perfect in the Church. It is managed by weak and fallible men, and we cannot expect that they will hit upon the very best plan in every point.

Mr. Loveall. You are quite right. And we should take a practical view of the matter. If you were going to take a farm, and there was an abundance of splendid pasture and meadow and ploughing land, you would not give it up because there happened to be two or three bits of fields that were poor, and an old shed or two and a cowhouse not to your liking. When I look at the Church of England, I see a great palace built for God according the scriptures. Her prayers are scriptural; her homilies (which are a kind of sermons set forth by the Church) are scriptural; her thirty-nine Articles, (containing the doctrines her ministers are to preach) are scriptural. I see this beautiful palace, and I admire its beauties; and I

don't begin to find fault because there happen to be two or three stones not well chiselled. The machine is good, and it only wants to be well worked.

Farmer Goodman. That's quite my opinion, Sir. Let us be thankful, and make use of the blessings we do enjoy; and then we may hope that God will give us still more. But, if it would not be troubling you too much, Sir, I should like to hear the reasons for having the Bible so constantly read in the service.

Mr. Loveall. I shall be very glad to name them; only I may be rather tedious:

We find that God commanded the children of Israel by Moses, at certain times to "gather the people together, men and women, and children, and the stranger within their gates, that they might hear, and that they might fear the Lord their God, and observe to do all the words of this law; and that their children, which had not known any thing, might hear and learn to fear the Lord their God. (Deut. xxxi. 12, 13.) Then good king Josiah revived this practice, when it had fallen into disuse. And Ezra accustomed the Jews to it on their return from the Babylonish captivity. And they continued stedfast in the time of our Saviour; and he bore testimony to the excellence of it by his example. And we are encouraged to the same holy employment by the admonition of St. Paul to the Colossians—"When this epistle is read among you, cause that it be read also in the church of the Laodiceans." (Col. iv. 16.)

Then, again, look how important it is in handing down to future generations the sacred records of God's will, to be able to say, "these have been received as the depository of heavenly truth; these have been read from age to age in the sanctuary as the Word of God; these and these alone have been esteemed the fountain from which the water of life is obtained."

Then, again, how desirable is the public reading of

God's holy Word, that it may be a standard wherby to judge of the sermons we hear. In the visible Church of Christ here upon earth, the wheat and the tares, the evil and the good have always been mixed. What wonder, then, that false doctrine has sometimes crept in? By what is read of the Scriptures, the hearers may "prove all things, and hold fast that which is good." (1 Thess. v.) Here are a law and a testimony; and "if they speak not according to this word, it is because there is no light in them." (Is. viii.)

Again, *We*, of the Church of England, believe that the Scriptures are fully "able to make wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii. 15.) And therefore we cannot doubt that the reading of them in the assembly of the saints is edifying to the soul. Surely the careless may be brought to serious reflection by hearing what holy men of God spake. Surely penitent sinners may be comforted by listening to the precious words of the Saviour of men and the simple narrative of his sufferings for us. Surely the advanced Christian may feel his faith confirmed and his gratitude increased when the great doctrines of the Gospel are stated by the Apostles of Christ.

Farmer Goodman. Thank you, Sir, thank you. I did not know that so much could be said on the subject. It reminds me of what old Nathan Bentley used to say—"I'll tell you what, master," he used to say to me, "when the Clergyman begins to read 'Lord, now lettest thou thy servant depart in peace,' after the Second Lesson in an afternoon, it quite warms my feelings; I feel as if I could depart in peace to my daily trials, and look forward to my departure from this world in humble confidence. In His word is the promise of salvation; on it I depend for defence from temptation here, and eternal sorrows hereafter."

Mr. Loveall. Would that every Churchman worshipped in the same spirit as good old Nathan!

Railway Travelling on Sunday.

(From the St. James's Chronicle.)

At the meeting of the Bristol and Gloucester Railway Company, held last week, a circumstance took place of a very pleasing and important character, and to which we are desirous of directing the attention of that numerous class of our readers who are interested in railway property.

The meeting in question, at which the attendance of proprietors was very numerous, confirmed an agreement entered into by their directors, for the transfer of their line to the Midland Railway, by a lease in perpetuity, by which these railways will be in future consolidated under one direction.

After the main question had been disposed of, one of the Bristol proprietors, Mr. P. F. Aiken, suggested the adoption of the following resolution :—

“That, in consenting to grant a lease in perpetuity of their railway to the Midland Railway Company, the proprietors of this company beg respectfully to call the attention of the directors of the Midland Railway Company to the fact that, in the management of the Birmingham and Gloucester and the Bristol and Gloucester Railway Companies, Sunday travelling has been avoided as much as possible, and to express a hope that the same system may still be continued, being confident that not only the interests of religion and morality, but also the prosperity of the undertaking, will thereby be promoted.”

In moving this resolution, Mr. Aiken said :—

“The Bristol and Gloucester Company had been honourably distinguished among railway companies for discountenancing Sunday travelling as much as possible. He knew that he had the concurrence of the chairman and that of several of the directors, in his sentiments, and he felt confident that the resolution he was about to propose

would have their support. They must have had experience of the advantage of the system from the working of their own line as well as the Birmingham and Gloucester, and he could not doubt that it had been beneficial to the character, the health, and the religious and moral welfare of the people in their employment, while it had been honourable to the companies who had thus made a stand for a great public principle." (cheers.)

The Chairman of the meeting, George Jones, Esq., warmly supported the recommendation :—

"Declaring his belief to be, that there was no profit gained by Sunday travelling. As a director of the Great Western Company he was induced to believe—though perhaps he might find it difficult to support what he said by figures—yet he was convinced that that company derived no real profit from the business they did on Sundays. (hear, hear.) He thought it a great stretch of power, not to say tyranny, to compel servants to work upon the Sabbath as well as the other six days. In running trains on Sunday, the proper observance of the Sabbath was lost sight of, and he thought the prevalence of the system a blot to the country, more particularly to railway directors. He hoped the time was not far distant when the propriety of discontinuing the system would be generally acknowledged. (cheers) The inconvenience arising from the suppression of Sunday travelling would be but little, as he believed not one in one hundred persons travelled that day."

Another gentleman of great experience, Mr. Bowly, Chairman of the Birmingham and Gloucester Company, gave his opinion on the same side, and trusted that the recommendation would be attended to by the board of the Midland Company. *One* proprietor only spoke against the resolution, which was carried, in a crowded meeting, with only *four* or *five* dissentients.

We trust that this question will meet with the attention

it deserves, among the leading men in our railway management. At present there is a lamentable inconsistency apparent to every one. The Birmingham Company has established at Wolverton a church and a resident minister; the Great Western Company has done the same at Swindon. So far, then, they proceed on the assumption that their clerks and policemen have souls, and ought sometimes to think of a future state. But if these things be realities, why confine your views to Swindon or Wolverton. A clergyman wrote, not long since, to one of the public papers in the following terms:—

“ I have just come from the sick-room of a policeman attached to a station passing through my district. He is in a most precarious state, and will probably soon pass away from this scene to another, leaving a wife and family. His occupation at the station was partly to take the tickets of passengers when they arrive. He told me that since May twelve-month, *he has never had one opportunity of attending church on the Lord's day.* This is one case out of thousands in this country called Christian.”

A most reckless and wilful abuse of the bounties of Providence is this persistence in the use of the railroad on the Sabbath-day. If there were one advantage more conspicuous than another in the discovery of this rapid mode of travelling, it was, that it wholly removed all necessity and all evident temptation to a breach of the Sabbath. Say that a man actively employed all the week in the metropolis, a bank clerk or a busy tradesman, longed for a little fresh air on the Sunday—the evening train on the Saturday would take him to Brighton, or to Dover, or to Windsor—while the early train on Monday morning would replace him at his desk. And hence it is fair to argue, as the director of the Great Western Railway Company argues above, that there is *no real profit* obtained by keeping their establishments on the full

stretch all the Sabbath-day. If there were *no* Sunday trains, *three-fourths* of those who now take the journey on that morning would contrive to go the evening preceding. The *determined* Sabbath-breakers are very few; and nothing can be more wicked than to keep two or three hundred railway servants on the full stretch all the Sabbath-day, merely to accommodate a few reprobates of this description.—*St. James's Chronicle*.

Gilly's Labour of Love among the Vaudois.

[The Vaudois, or Waldenses, are Protestants living in the dominions of the king of Sardinia. They have been opposed to the corruptions of the Church of Rome for many, many hundred years, long before the Reformation took place in this country.]

An institution for the elementary education of young men designed for the ministry, for providing more efficient school-masters, and for supplying a higher grade of instruction to others, whose parents might desire it, than could be obtained in any existing schools, had long been a desideratum. There had been a grammar-school of ancient date, to which Cromwell, by the advice of Milton, granted a contribution of twenty pounds per annum, and which had since been supported chiefly by annual remittances from Holland; but the instruction communicated, though it did full credit to the master, whose salary scarcely exceeded thirty-five pounds a year, was necessarily defective; and it had long been the desire of the pastors and other friends of education to see a more efficient establishment in the valleys. Their poverty, however, presented an insuperable barrier to the realization of their wishes; and matters might have dragged on in the old way, if it had not been for the attention given to the subject by the Rev. Dr. Gilly, now prebendary of Durham; whose efforts to

promote their cause have been crowned with abundant success. It was one of the principal objects of that gentleman, on his second visit to the valleys, to institute such inquiries as should enable him to proceed with the appropriation of the munificent sum of five thousand pounds, which he had obtained from a private source, and over which he had the sole and absolute control. The result was the erection of the college, the site of which is well chosen (viz. at the village of St. Margarita, west of La Tour.) It stands over the middle of the valley, surrounded by a beautiful landscape, and enjoying the benefits of a pure and healthy atmosphere. Liberal offers, both of ground and money, were made, especially from the parish of St. Jean; but, when the subject was referred to a committee convened from the several valleys, it was finally determined that the present locality should be chosen. The foundation was laid in 1837, and the whole is now complete, with the exception of the gates; which, it is to be hoped, for the honour of the institution, will soon be supplied. The number of pupils at present in the college is fifty. They remain six years; after which, those who are intended for the ministry proceed to the universities of Lausanne, Montauban, and Berlin, or to the theological seminary at Geneva. * * * A bursary of a hundred francs each is allowed to ten students from the parishes most distant from La Tour, and is given to the most meritorious candidates presented by those parishes. * * The only branches permitted by government to be taught in the college are the classics, belles-lettres, mathematics, and geography. Both theology and philosophy are strictly interdicted by government; but the absence of the former is more than compensated by the liberal lectures delivered by the professors, in which divine truth is taught, not as a pure science, but in its practical bearing upon the heart and life of the pupils. The religious training of the young men is well secured in the hands of their present

tutors, whose integrity and piety guarantee conscientious attention to whatever is requisite to render it efficient. The lecture-rooms are large and airy, and well adapted for the purposes of the institution, and in the upper story is ample accommodation for those students who board in the house.—(*Henderson's "Vaudois," 1844.*)

[The Society for the Propagation of the Gospel in Foreign Parts contributes a sum every year for religious objects among the Vaudois.]

Churchman's Portfolio :

WORKS WITHOUT FAITH & FAITH WITHOUT WORKS

Works without faith are like a salamander without fire, or a fish without water; in which, though there may seem to be some quick actions of life and symptoms of agility, yet they are indeed but forerunners of their end, and the very presages of death. Faith, again, without works, is like a bird without wings; who, though she may hop with her companions here upon earth, yet, if she live till the world ends, she will never fly to heaven. But when both are joined together, then doth the soul mount up to the hill of eternal rest: these can bravely raise her to her first height, yea, carry her beyond it, taking away both the will that *did* betray her, and the possibilities that *might*. The former without the latter is self-cozenage; the last without the former is mere hypocrisy; together, the excellency of religion. Faith is the rock, while every good action is as a stone laid; one the foundation, the other the structure. The foundation without the walls is of slender value; the building without a basis cannot stand. They are so inseparable, as their conjunction makes them good. Chiefly will I labour for a sure foundation, saving faith; and equally will I seek for strong walls, good works. For as man judgeth the house by the edifice more than by the foundation; so, not according to his faith, but according to his works, shall God judge man.—*Feltham's Resolves.*

GALEN observed it of the diseases of the body, "to suppose there were some one cure of all maladies were extreme folly." Among the world, the diseases that our frail bodies are subject

unto, every one, if he would cure it, must have a proper *remedy* ; if he will prevent it, must have a proper *antidote* ; besides the difference from the temper, age, complexion, custom, trade, and diet of the patient. But in the cure of souls, though our spiritual diseases be more, and more dangerous, yet all these, if you would cure and remove them, prevent and shun them, have but one remedy, antidote, and preservative. Would you know what these are ? the one is *repentance*, the other is *heedfulness*. These two simples, cheap and easy, growing in every man's garden, are universal medicines in all our spiritual diseases ; the one curing, the other preventing ; the one lifting up when we are fallen, the other supporting us that we fall not. All Gilead will yield no other balm but this. We have not, as some physicians have, a box and a box—one receipt for great persons, and another for meaner ; the spiritual cure of our souls admits of no such partiality, but from the sceptre to the spade there is but one way to prevent sin,—“ take heed ;” but one to cure sin committed,—“ repent ye.”
—*John Hales*.

SINS.

Sins grow like grapes, close, but in clusters. We usually say, he that will swear, will lie ; and he that will lie, will steal ; and he that will do all these, will do anything. Satan is a serpent ; if the head once be in, his whole body will not be long behind.—*Bishop Henshaw*.

CONTENTMENT.

ROBERT GROSTHEAD, Bishop of Lincoln, had a brother a husbandman, who, when he came to his greatness, expected great matters from him in the way of preferment ; but the bishop told him, that if he wanted money to mend his plough or his cart, or to buy tacklings for his horses, with other things belonging to his husbandry, he should not want what was fitting ; but he desired him to aim no higher, for a husbandman he found him, and a husbandman he would leave him.—*Howel's Letters*.

THE CHURCH

The church is a garden, walled in for their better defence and security that are in it ; but not walled in to keep any out, who either by being born within the covenant, inherit a right to it, or by accepting the grace which is offered to them, acquire, and profess a desire to enter thereinto. For, as it is a garden, full of

spikenard and of *incense*, and of *all spices*, (as the text says there) so that they who are in this garden, in the church, are in possession of all these blessed means of spiritual health; so are these spices, and incense, and spikenard, of a diffusive and spreading nature, and breathe even over the walls of the garden.

Poetry:

EUCHARIST

Jesus, I in thy Gospel read,
That ere thou didst for sinners bleed,
Thou didst the Eucharist ordain,
Souls to sustain.

From the blest table thou didst go
To thy strong agonizing woe:
Thence humble, meek, resign'd, sedate,
Thy death await.

Saints, whom death threaten'd to invade,
Thy altar still their refuge made;
Humbly assured they best could there
For death prepare.

The source of life was in their breast,
By death they could not be distress:
They to that heavenly food inur'd,
The cross endur'd.

Death both illumin'd and refin'd,
By that inflammative the mind—
Death gave them of their Saviour dear
The vision clear.

Jesus, when death approach shall make,
May I of thy dear self partake;
That with a will resign'd I may
Thy call obey.

May I like thee my death-pangs bear,
Resting on God's paternal care;
Spreading my wings to take my flight
To blissful sight.

Bishop Ken.

THE
Churchman's
Sunday Companion.

Bishop of Montreal :

**HIS VISIT TO THE CHURCH MISSIONARY SOCIETY'S
NORTH-WEST-AMERICA MISSION.**

The Bishop of Montreal, in Canada, has paid a visit to this Mission during last summer. The distance was two thousand miles; and it took him five or six weeks to go, and about the same to return. He spent about eighteen days at Red River. It is to the *Indian Settlement* there that we wish to draw attention. It shews what pure Christianity can do for the poor savage. The Bishop gives an account of some of these Indians in their uncivilized condition, and places them in striking contrast with those who were inhabitants of this Christian Settlement for Indians. The following is the Bishop's description of those he met in his journey, in their uncivilized state :

“Nothing can be more pitiable, in my estimation, than the condition of these poor heathens; nothing more calculated to excite an interest in favour of all rightly-conducted efforts for their conversion. Some of them came up to us in dirty blankets, or dirtier dresses of worn and tattered hare skins; others were totally naked, except the waistcloth—their heads, with scarcely an exception, protected only by an enormous mass of long black hair: others, again, in the encampments, who appeared to be persons of some distinction, and whose attire was in better order, were tricked out more like Bedlamites than rational beings; a silly and indiscriminating pas-

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sion for ornament prompting them to turn to this account whatever frippery they can become possessed of ; so that the thimbles, for example, which they procure from the Company, are seen dangling at the end of long thin braids of hair which hang from the men's foreheads. Some have feathers stuck into their hair, and these, perhaps, bent into an imitation of horns, with others appended to resemble the ears of an animal. Many have their faces painted, all the lower part of the visage being made perfectly black, and the eyes encircled with bright vermillion. But it would be impossible to describe the varieties of their costume, or their fantastic decorations. And there they sit, or rather squat themselves, smoking and basking in the sun the livelong day, sunk in an indolence from which nothing seems to rouse them but the excitement of war or of the chase. Every species of labour and drudgery, in the meantime, is thrown entirely upon the women; and if an Indian travels on foot with his family, all the load which is to be carried is consigned to the back of his wife or wives."

So much for these poor creatures in their savage state. Let us turn to the cheering picture which the Bishop draws of the Christian Settlement for Indians at Netley Creek. In this part of North America the Missionaries of the Church Missionary Society have been labouring for nearly five and twenty years. The Settlement at Netley Creek was begun in 1832 by the Rev. W. Cockran, with the permission of Governor Simpson. And after five years' patient perseverance, there was found the peaceful cottage, the waving corn-field, the well-stocked pasture, the busy corn-mill, and, chief of all, the decent Church. But hear what the Bishop says of this place :

"The sight which greeted me was such as never can be forgotten by myself and my companions; and the recollection will always be coupled with feelings of devout thankfulness to God, and warm appreciation of the bless-

ings dispensed by the Church Missionary Society. After travelling for upwards of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathering already around their pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot; a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and hearts. Around were their humble dwellings, with the commencement of farms, and their cattle grazing in the meadow; the neat modest Parsonage or Mission-house, with its garden attached to it, and the simple but decent Church with the School-house as its appendage, forming the leading objects in the picture, and carrying, upon the face of them, the promise of blessing.

Nothing can be more reverential and solemn than the demeanour and bearing of these people in public worship."

We are glad to see that the funds of the Church Missionary Society for this year amount to more than £105,000.

Church Worthies :

No. VIII.

ROBERT SANDERSON, LORD BISHOP OF LINCOLN.

Robert Sanderson, the subject of this brief notice, was born at Rotherham, in the County of York, in the year 1587. He was educated at the grammar-school of that

place, from which he proceeded to Lincoln College, Oxford, in 1603, of which foundation he became a fellow in 1606. He was ordained deacon and priest in 1611 by the Right Reverend John King, Lord Bishop of London. During the period of his residence in the University, the only fault that could be found with him was, that he was "too timorous and bashful." In the year 1618 he was presented by Lord Castleton to the rectory of Wibberton, near Boston, in the diocese and county of Lincoln; which he was compelled, soon to resign, on account of its unhealthy situation. He was soon instituted to the rectory of Boothby Pagnell, in the same diocese and county, where he resided more than forty years, during which period he composed most of his works. In 1631 he received the appointment of Chaplain to King Charles the Martyr. Attending the King at Oxford in 1636, he was created Doctor of Divinity. In 1642 he was appointed Regius Professor of Divinity in his own University. The Presbyterians who at this time were using every effort to extend their own views of church government and discipline, endeavoured, but in vain, to obtain Dr. Sanderson to their party. He was faithful and true to his Church and King. When the Presbyterians were, in their turn, supplanted by the Independents, the latter granted to the king permission, which the Presbyterians had denied, to be attended by his chaplain; and of these the imprisoned monarch appointed Dr. Sanderson to be one. In 1648 the Presbyterians deprived him of his professorship. He soon after retired from his preferment: and though he suffered many trials and hardships during the usurpation, and possessed his soul in patience, and manifested the spirit and temper of a servant of Christ. At the Restoration he was consecrated Bishop of Lincoln. In 1662, he closed his mortal career; and in these memorable words expressed his faith; "As I have lived, so I

desire, and by the grace of God, resolve to die, in the communion of the Catholic Church of Christ, and a true son of the Church of England."

The Church of England

IS A PURE AND APOSTOLIC BRANCH OF THE UNIVERSAL
CHURCH OF CHRIST.

We do not support the Church of England, without being able to give a reason for our attachment. We bid our enemies to go to the Word of Truth and to try the Church by the marks they there find laid down. And they will be able to discern these marks in our Church, if they will examine the subject with fairness and sincerity. They will see that the machine is beautifully made, and that if it does not always work well, this arises from the weakness and fallibility of man who has to manage it.

Now, let us compare the Church of England with the infant Church of Jerusalem just after the day of Pentecost. We find it said, (Acts ii. 41, 42.) *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

Here we find, that in the days of the apostles, persons were admitted into the Church by baptism. And the same with us: the infant, and they of riper years. The Apostles' doctrine was stedfastly adhered to. With us the pure Word of God is constantly read in the assembly of the saints; and (if we follow diligently the standard of doctrine our Church has set us) sincerely preached. The fall of man, his redemption by Christ, the grace of the Holy Spirit to amend the life: these are before us, wherever we turn in the Prayer Book, the Thirty-nine

remember not, I beseech you, the wrong that I did you; but grant me one prayer. Beat me with rods, and shave my head, as is done to thieves, and cast me bound hand and foot into prison. This is the punishment I deserve; and perhaps, if you will do this, the mercy of God will grant my pardon." Nothing would content Bavon, till the sufferer by his old injustice did as he was desired. The story shows at once the misery of the time, and how the moral power of Christianity struggled in rude breasts for its amendment and alleviation.

Gregory's first emotion of pity to the Saxons was called forth by a sight of like affliction, which indeed no Christian could behold unmoved. A number of merchants had arrived with a large importation of foreign merchandise; and a crowd of people flocking to the market place to see what was there for sale, Gregory came among the rest, and saw some boys set forth to be sold as slaves. The fairness of their complexion, handsome form, and flaxen hair, so different from the dark olive hue and jetty locks of the Italians, struck him as remarkable. He inquired from whence they came; and being told from Britain, where the natives were commonly of that complexion, he asked further whether those islanders were Christians or pagans, he sighed deeply: "Alas for grief!" he said, "that such bright faces should be under the dominion of of the prince of darkness." In answer to his next question, learning that they were called Angles, "It is well," said Gregory, "angels they are in countenance, and ought to be co-heirs of angels in heaven." Thus he continued to sport with the names of the province from which they came, and the king in whose territory they were born, *Ælla*, king of Deorna, or "Deer-land, a name given by the Saxons to the northern part of Yorkshire. It was a kind-hearted mood, which concealed under an innocent jest a more serious feeling; for from that day he determined himself to go on a mission to England. This was

some years before his election to the see of Rome ; but his character was then so publicly esteemed by his countrymen, that they would not suffer him to quit them. When he became pope, (a name given in early times to all bishops, and meaning no more than the common title now given to bishops of " father in God"), his desire to benefit the Saxons was very soon put into effect. He instructed the agent of his estates in France to redeem the Saxon youths whom he might find in slavery in that country, that they might be placed in monasteries, and trained in Christian knowledge, to go afterwards as missionaries into their own country. And he sent AUGUSTINE, a Roman monk, at the head of forty missionaries, from his own monastery at Rome, to make his way to Britain. They were on their way detained some time in France, and discouraged by the reports they received of the country. But when Augustine had returned to Gregory, to intreat that he would recall them from this dangerous and doubtful enterprise, he was sent again with letters of encouragement to the party, bidding them to remember, that they could not without loss of credit give up the good work they had begun, and that they should look to the greater glory and crown which would follow the greater difficulty and toil. Thus confirmed, Augustine went forward, and taking with him interpreters from France, landed in the isle of Thanet with his company, in the month of August, A.D. 596.

Ethelbert had received notice of their coming, and was not unwilling to receive them. Indeed, it would seem the reports were spread by some malicious persons ; for there was no ground for the supposed danger. The wife of this " Lord of Britain" was BERTHA, daughter of Charibert, king of the Franks, who were then settled about Paris. She was herself a Christian ; and on her marriage it was agreed that she should be allowed to worship God according to the rites of her own religion,

and should bring with her a bishop, by name Liudhard, as her instructor in the faith. Queen Bertha accordingly made use of a church, first built by the Romans while they had possession of Britain. This she repaired or rebuilt, and had it dedicated to the honour of St. Martin of Tours, an eminent saint among the Christians of her native country. A church still stands upon the spot, a piece of elevated ground, a little way out the city of Canterbury.—*Churton's Early English Church.*

Churchman's Portfolio :

THE FIRST PRINTED ENGLISH VERSION OF THE SCRIPTURES.

For the first printed English version of the Scriptures, we are indebted to William Tindal, who having formed the design of translating the New Testament from the original Greek into English, removed to Antwerp for the purpose. Here, with the assistance of the learned John Fry or Fryth, who was burnt on a charge of heresy in Smithfield in 1532, and a friar called William Royk, who suffered death on the same occasion in Portugal, he finished it, and in the year 1526 it was printed, without a name, either at Antwerp or Hamburg. Many copies of this translation found their way into England; and to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all dioceses against reading them, Tonsal, Bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's Cross. The first impression of Tindal's translation being thus disposed of, several other numerous editions were published in Holland, before the year 1590. These found a ready sale, but those that were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then Chancellor, and who concurred with the Bishop in the execution of this measure, inquired of a person who stood accused of heresy, and to whom he promised indemnity on consideration of an explicit and satisfactory answer, "How Tindal subsisted abroad, and who were the persons in London that abetted and supported him." To which

the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impressions of the New Testament." The Chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded that there must be an obvious repugnance between the New Testament and the doctrine of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books were adjudged by Sir Thomas More, in the court of Star Chamber, to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments and other books which they had dispersed hung about their cloaks, and at the Standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the King's pleasure. *Archdeacon Berens's History of the Prayer Book.*

THE CHURCH OF JAMAICA

The following interesting statement is given in a letter from the Bishop of Jamaica to the Christian Knowledge Society, dated March 20, 1845.

"I have had the pleasure of receiving your letter of the 20th of January, which has been forwarded to this place, where I arrived yesterday in the course of a visitation intended to embrace every district of this immense diocese.

"It is now more than nine weeks since I have left the Lodge, and within that period I have travelled nearly a thousand miles, and many of them on horseback. I have visited thirty-six churches, in all of which I have preached; held one ordination; consecrated sixteen places (either burial grounds, or churches); confirmed 5600 persons in thirty-three churches; examined some thousands of pupils; and transacted other business incident to the visitation. With the Legislation Grant entrusted to me I have completed twenty churches, many of which I consecrated, and all of which will have been consecrated before the end of the year. Of these I append a tabular statement which I transmit to the Committee."

GOD IS PRESENT IN THE ASSEMBLIES OF HIS SAINTS.

God is, by grace and benediction, specially present in holy places, (Matt. xviii. 20,) and in the solemn assemblies of his servants. If holy people meet in grots and dens of the earth, when

persecution or a public necessity disturbs the public order, circumstance and convenience, God fails not to come thither to them : but God is also, by the same or a greater reason, present there, where they meet ordinarily, by order, and public authority ; there God is present ordinarily, that is, at every such meeting. God will go out of his way to meet his saints, when themselves are forced out of their way of order by a sad necessity : but else, God's usual way is to be present in those places where his servants are appointed ordinarily to meet. But his presence signifies nothing, but a readiness to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and public meeting.—*Bishop Taylor.*

Poetry.

THE LAND THAT IS VERY FAR OFF.

Is. xxxiii. 17.

Oh, happy land above !
 My soul would fain be there ;
 A land of life and love,
 Unsullied with a tear.

Oh, happy men whose toil
 Hath gain'd those hills of light,
 Put off this mortal coil
 For natuares heavenly bright !

Their work on earth is wrought,
 Their race of trial run,
 The field of glory fought,
 And, oh ! the battle won.

My soul would fain be there !
 To Him I've loved below,
 To shining worlds (how fair
 No human heart may know,)

From sighs and sorrowing,
 From frail and feeble clay,
 Oh, had I a dove's wing,
 How quickly I'd away!

Rev. C. Neale.

THE
Churchman's
Sunday Companion.

What is the Church doing?

THE CHURCH IN THE COLONIES.

"Then tidings of these things came unto the ears of the church which was in Jerusalem. Acts xi. 21."

The *Society for Propagating Christian Knowledge*, and the *Society for the Propagation of the Gospel in Foreign Parts* hold each a meeting in London at the beginning of the month. And there is nothing more interesting in the accounts which are published of these meetings, than the letters received from the Bishops and missionaries who are located in the different Colonies which belong to England. We remember to have heard a story concerning a pious clergyman many years ago. There did not in his day and in his neighbourhood seem to be that zeal which there should be in the Church. He was even tempted to leave and to join some dissenting body. But he was fully determined to stay where he was by a question put in a pointed and homely way by a poor man:—"I understand, Sir, that you are thinking of leaving the Church. Do you think God has left it?" And any one, who at this day is tempted to leave the Church, may well be stopped by the same question. God has not left our Church. For she is still built on the doctrine of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, and God's presence with her is manifested in the measure of success which at present attends her.

We propose to give some extracts from letters written by the Bishops in the Colonies to the two Societies above

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mentioned. And we cannot doubt that they will tend to attach every churchman more warmly to the Church of his fathers.

At the last meeting of the *Christian Knowledge Society* a very beautiful letter from the Bishop of Calcutta was brought forward. It appears that the Bishop, Dr. Daniel Wilson, has returned to England to recruit his health; he is getting into years, being now nearly sixty-seven; and has been Bishop of Calcutta, thirteen years. He speaks with joy of the increase of Churches in his diocese; there are now between eighty and ninety, though when Bishop Middleton went out, in 1814, there could not be more than four or five.

But the great work has been the building of a Cathedral at Calcutta, with which there is to be connected a Missionary Institution. The Bishop was on a journey through his diocese when he was taken ill; and he only staid at Calcutta six days before he set off for England. The following is his description of his visit to his Cathedral there, which is fast going on towards completion.

"I landed at Calcutta on Saturday evening, April 26, and had begged the venerable Archdeacon and Colonel Forbes, my incomparable engineer and architect, with my Cathedral Secretary, C. K. Robison, Esq., to meet me at the Ghaut. Other friends joined, and we drove to the Cathedral before I went to my own palace. I entered the sacred edifice after an absence of more than a year and a half, and in a weak state of health, with indescribable pleasure and solemnity of mind. When our party reached the middle of the choir, I paused and offered up with a loud voice, my thanksgivings to Almighty God, for permitting the works to proceed thus far, dedicated the place to the glory of Christ, and prayed that it might be filled with thronging converts to sound forth the praises of his redemption. The *Gloria Patri* was then sung. The scene was overwhelming to us all. Colonel Forbes took

me over the buildings. I was astonished ; the effect was so much grander than I had anticipated. I must have forgotten English Cathedrals, or our lantern surpasses or equals any of them. Eighty-three feet high and fourteen square, with eight lancet windows towards the top, for which deeply stained glass, as well as for the great eastern window, is preparing in London ; for Venetians could not be employed in them, and a mitigation of the Bengal sun is indispensable. Represent, I pray you, to your mind, the effect of the scene,—the transept stretching north and south of the lantern, one hundred and fourteen feet ; the choir to the east, one hundred and forty feet ; the western entrance and carriage verandah, one hundred and ten feet ; the whole covered in representing the appearance of a cross. May God be praised ; and may the spiritual benefits surpass immeasurably the external and subordinate buildings, which are in themselves of course nothing : though to erect a Cathedral in the city of palaces without some regard to ecclesiastical appearance, would have shewn a contempt for the religion we profess ; but all is now in keeping."

The Bishop hopes to return to India, and consecrate this Cathedral in November, 1846 ; and at a further period "to lay his bones in the Bishop's vault, which is prepared under the holy table."

If we turn our attention from the East to the West Indies, we are met by an interesting extract from a letter of the Bishop of Jamaica to the *Society for the Propagation of the Gospel*, dated April 16, 1845. The Bishop has been on a visitation through his diocese. We gave a short part of a letter written in March, in the 'Churchman's Portfolio' last month ; and the following contains some further particulars :

"You will collect from my former correspondence, that, after spending nine weeks in the two large deaneries of Cornwall and Middlesex, I returned to officiate at Easter

in the cathedral church. There I had the pleasure of addressing one of the largest congregations ever assembled in this island, and administering the Sacrament of the Lord's Supper to several hundreds of communicants. On the following Tuesday I repaired to the Lodge, where I transacted business with the Archdeacon, and the clergy, and on Saturday, the 29th, resumed my visitation to those midland parts of the colony, which I had either omitted or traversed hastily on my last journey to the western counties. In the course of nine days I visited the churches of St. Dorothy Vere, Kemp's Hill, Lime Savanna, Mile Gulley, and Chapelton, consecrating one church and two burial-grounds, confirming eleven hundred and eighty persons at eight several stations, examining one classical and three national schools, laying the foundation of a chapel, preaching eight times, receiving and answering addresses from the inhabitants of three parishes, and returning hither, having travelled within three months one thousand two hundred and twenty seven miles in a visitation of sixty out of nearly one hundred churches scattered over my diocese. On the 18th instant, I commenced my tour through the eastern deanery, and, if not stopped by the heavy rains which sometimes render the rivers at this season impassable, I shall before midsummer have accomplished a perfect visitation of every church and school connected with the Church in Jamaica.

"The results of this personal intercourse with my clergy and people are, I thank God, already apparent. Parochial vestries which had withheld pecuniary grants to the national schools, are now in many instances liberal in their supplies, the funds of the Church Society are enriched, local contributions for the enlargement and repairs of the chapels are more numerous, the number of pupils in the schools are generally on the increase, and the co-operation which I have met with from the magistrates and vestries is universal."

Going northward, up the continent of America, we find by a letter from the Bishop of Nova Scotia, that Dr. Medley, the first Bishop of Fredericton in the province of New Brunswick, has been most warmly received in his new diocese.

Another very interesting diocese is the diocese of Newfoundland. Dr. Feild, the new Bishop, has been spending the winter in the Bermuda Isles; and he gives the following summary of his labours there. His letter is written from St. John's in Newfoundland, on the 24th of May, 1845.

"I became acquainted with every parish and part of the islands, which indeed is no very difficult or long task. I preached three times in each of the churches but one, and in that twice; and in St. George's, in Paget's, and in Warwick, much more frequently: I visited and preached in each of the (three) convict hulks; visited all the parochial and free schools, and carefully examined the children, baptized four adult negroes, confirmed eight times in as many different churches; held a visitation of the clergy, when I delivered a charge, which was printed at their request, and of which I have forwarded a copy; I addressed copious articles of enquiry to all the clergy, both rectors of parishes and chaplains of the hulks, and in other ways endeavoured to make myself acquainted with their circumstances and proceedings, and have offered such advice and given such directions as seemed to me necessary in each case. It was very distressing to be obliged to quit just as I had learnt only the state and wants of the Church, and before I could supply such succours and assistances as seemed needful and possible."

O Almighty God, who didst give to thine apostles grace truly to believe and to preach thy Word; grant unto thy Church to love that Word which they believed, and both to preach and receive the same, through Jesus Christ our Lord.

Farmer Goodman and his Farmer-Lads.

“For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.”—Gen. xviii. 19.

“There was a certain man in Cesarea called Cornelius, * *
* * * * *

“A devout man and one that feared God with all his house.”

—Acts x. 1. 2.

Mr. Loveall, the minister of Eyedale, had preached a very interesting sermon on the second of these texts, with a view more especially to impress upon his more wealthy parishioners the duty of looking to their servants, and seeing that they received religious instruction. And he carried out his subject into particulars, shewing in several ways how servants might be benefited; as for instance by family prayer, by being regularly sent to Church, by being provided with Bibles, and by family reading on the Sunday night.

Mr. Loveall went, during the week, to spend an hour with Farmer Goodman, the most intelligent and best principled man in the parish. They wandered into the garden, to walk near the orchard, which was now in full bloom. And they fell into conversation on the subject above-mentioned; a conversation which, we doubt not, will be interesting to the readers of the *Churchman's Sunday Companion*.

“Well, Sir,” said the farmer, “I am much obliged to you for your interesting sermon on Sunday afternoon. I have been endeavouring, in my humble way, for some time, to do a little good to my servants. As you know, Sir, I generally get all the boys I have in the house in to prayers in an evening; in a morning they cannot come, but the maids come in in the morning too.

Mr. Loveall. I am aware, Mr. Goodman, that you are careful of such duties. But there are too many, who never think of them. It would be well if all would

consider how great a responsibility rests upon the masters of servants. When they live in the house, they become, in a manner, part of the family; and they ought in some reasonable degree to be precious in the sight of their master.

Farmer Goodman. I quite agree with you, Sir. But you must not suppose me perfect in this matter; I have many deficiencies, and I hope that I was both quickened in the duty by your sermon, and received many valuable hints as to the way of doing it. The case of Cornelius shews what a man can do, when he is sincere. We that are in trade are apt to think that only clergyman can be as religious as they should. But no doubt there are temptations in every situation in life: and what temptation is there in a farmer's life, compared with a soldier's? Cornelius was a soldier, I believe. When you recommended us to have our family prayer at a regular time, and not to make it too long; to read first a Book of the New Testament, and then a Book of the Old; to have it so that we can slip out of the room to it, if a neighbour comes in, so as not to make a great shew; all this came home to me, for I have found every one of these difficulties meeting me, at one time or other. Now, Sir, if you will excuse me, I will tell you how useful your last hint has been. We began, after what you said, to have our family prayer in the better kitchen. So there happened to be a neighbour in the sitting-room, and I could ask to be excused for a few minutes; and I was not obliged to miss prayers, or to put them off till late, when the poor lads were tired out.

Mr. Loveall. I felt sure you would find the benefit of such an arrangement. I am sure that any person who attends diligently and perseveringly to the spiritual welfare of his servants will find the comfort of it in the end. If any thing can make steady and upright servants, surely a constant attention to family prayer and public wor-

ship, and religious reading on the Lord's-day evening, will do so. Not that we must trust to these means themselves. But, by the blessing of God upon them, we may hope to see them successful; and, without them, it were madness to expect young persons to grow up in true religion and virtue.

Farmer Goodman. Exactly so, Sir. We are to use the means, and then to look to God to bless them. I began to read to my servants on Sunday night; and I have no doubt it will be attended with very good effects. My brother John, who lives a few miles from Eyedale, lives in a parish where they have only duty once a day. He is, like Cornelius, "a devout man, and one that feareth God with all his house." Now, whenever there is not service at his Church, he collects his family and servants, and reads the Lessons, and a Sermon, and the Litany. And as he is fond of music, he plays a small organ which they have, and they sing a hymn or two. It is a great pity, Sir, that there cannot be two services in every parish church. For some part of the servants on a farm are always obliged to be left at home; and, when there is only one service, perhaps, one half of the persons employed are unable to get to the assembly of God's God's people at all.

Mr. Loveall. I am as sorry as you can be, that there is only single duty in many parishes. But we can never expect in this world to have things just as we would. And I only wish that all masters would be as much in earnest to make up for this want, as your brother John. Some of the farmers here complain to me, that they find great difficulty in getting their young men to come to Church.

Farmer Goodman. I dare say it is so. I found great difficulty myself; but I was determined to carry my point. I may be wrong, Sir, but I make this difference. If a man is married, and works on my land as a day-la-

bourer, I consider him to be a man for himself; and, therefore, I only *encourage* him to go to Church. But, if a young man lives in my house, then I consider him as a part of my family, and therefore I *require* him to do it. I had some unruly lads some time since, and they constantly disobeyed my orders about going to Church. So I punished them by pulling off their allowance of beer, and made it a rule,—‘no Church, no beer.’ This brought them to, and they are now very ready to go, even before the time, and hear you catechise the children.

Mr. Loveall. Well, Mr. Goodman, I congratulate you on your success. But I see my time is gone, and I must wish you good-night.

Important Advice to Emigrants.

The following important advice is given to persons who are going into Canada to settle, by the Bishop of Toronto. It is contained in a letter to the *Society for the Propagation of the Gospel in Foreign Parts*.

“You ask me to furnish you with any statements in my power about the condition and disposal of emigrants, who may land at any part of this diocese, or come through the United States, and what measures I consider advisable for securing to them at their first landing, friendly counsel and spiritual advice. This diocese as you are aware, comprehends what was the province of Upper Canada, and is at a great distance from the sea. Quebec, distant nearly six hundred miles, is the Canadian port at which emigrants commonly land, although some are brought up in the ships in which they embark as far as Montreal, nearly four hundred miles from Toronto. New York is the port of the United States at which emigrants land, which is the same distance from Toronto as Montreal, about four hundred miles.

In my Charge I suggested that all emigrants belonging to our Church should bring certificates from their respective clergymen, and on landing at Quebec or Montreal in Lower Canada, or at Kingston, Toronto, or any other place or town in Upper Canada, to call upon the clergyman, and shew their certificates, and he would give them the best advice. This advice or suggestion of mine has been extensively acted upon during the last three years, and has done much good; but it is at the same time attended with much trouble, certainly much more than was foreseen, and even with distress and inconvenience. A large portion of the emigrants arrive entirely destitute, and expect from the clergyman pecuniary assistance, and to an amount which he is unable to give them; many are sick, and unable to work; sometimes the father is ill, sometimes the mother, with large families, and their means are completely exhausted: labour is often scarce, and numbers come out who have been brought up to trades and callings within doors, and are unacquainted with out-door work, and not always sufficiently strong to undertake it. Others are so little acquainted with labour, that they cannot by labour earn their victuals. Old persons are sent out, even many lame and blind, who are totally incapable of doing any thing for themselves, and a burthen on our people. No emigrant ought to come out here who has not the means of providing for himself and family for one year at least; but this is seldom or ever the case, and consequently the burden which their poverty brings upon the resident inhabitants, and especially upon the clergy, is very heavy.

Churchman's Portfolio:

THE HOLY COMMUNION.

All Christian people must come. They indeed, that are in the state of sin, must not come so, but yet they must come. First they must quit their state of death, and then partake of the

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bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have vanity of secular employment must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears and great reverence for these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence, must come often to have it heightened.

—*Bishop Jeremy Taylor.*

THE MISERY OF MAN.

The Holy Ghost, in writing the Holy Scripture, is in nothing more diligent than to pull down man's vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefore we read in many places of Scripture many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves. In the book of Genesis, Almighty God giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall go; saying thus, "In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground: For out of it wast thou taken, and inasmuch as thou art dust, into dust shalt thou be turned again." Here (as it were in a glass) we may learn to know ourselves to be but ground, earth, and ashes, and that to earth and ashes we shall return.—*The Homily on the Misery of all Mankind.*

THE HOLY SCRIPTURES.

Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture, foras-

much as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is (or may be) drawn out of that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scriptures, without the which they can neither sufficiently know God and his will, neither their office and duty.—*The Homily on the reading of the Holy Scripture.*

Poetry :

LIGHT SHINING OUT OF DARKNESS.

God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace :
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain ;
God is his own intrepeter,
And he will make it plain.

Cowper.

THE
Churchman's
Sunday Companion.

Good News from a Far Country :

EXTRACTS FROM A LETTER OF A LADY AT HOBART
TOWN TO A RELATION IN ENGLAND

"City of Hobart, 13th Sept., 1843.

"My dear M——,

"The arrival of the Roxborough was to me a source of great interest, not only because it brought to our colony the first Bishop of Tasmania, which caused for a time a great excitement among the inhabitants of this city ; but because I had reason to hope that I should receive some fresh intelligence from you.....
.....The Bishop is a great favourite with us all. He was very kindly received and welcomed by the inhabitants, and particularly at Government House, where he and his family stayed for some weeks. But the sudden arrival of the new Governor, Sir Eardley Wilmot, put them all sadly to the rout, and the Bishop and his family are now at the Governor's cottage, a small place of three or four rooms, until a fit house is put in repair. There is no See-House or Palace at present provided, but I understand there will be in about three years. When the Bishop disembarked, he was met by the Clergy and officers of the Government, the Colonial Secretary giving him the welcome as he stepped on shore. Just as the Bishop landed, a person in the crowd said, "Now take your hats off," and it so happened that the Bishop shook hands first

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with this very man, who went off highly gratified. All the company attended his Lordship up to Government House, where they were warmly received by Sir John and Lady Franklin, who congratulated his lordship as he ascended the steps of the front entrance.....The next morning the Bishop and family and the rest of the passengers returned thanks in the cathedral for their safe arrival.....On the following Sunday, every one was anxious to obtain a place in the cathedral, to hear the Bishop's first sermon. — and myself shared in the general feeling; so we took our places before the usual time: and it was well we did, for the church was very much crowded. We certainly had a great treat, and were much pleased with his earnest unaffected manner. The text was well chosen for the occasion: "I am determined to know nothing among you save Jesus Christ and him crucified." We heard him again, on the following Sunday, at the prisoners'* church, where about two thousand men were present, filling two immense wings (transepts?) of the building, which had a most impressive appearance. The poor men were very orderly; not a sound was heard, (at the Penitentiary, the sobs of the poor female prisoners frequently obliged him to pause) and they were all very attentive. That part of the church (the Nave) appropriated as free sittings, was crowded to excess, and even standing room could scarcely be obtained. Many returned, not being able to obtain an entrance. The Bishop's sermon was again most striking, and was chiefly addressed to the prisoners, whom he called his "poor suffering brethren." He was careful throughout not to injure their feelings. The text was "For there is joy in the presence of the angels of God, over one sinner that repenteth more than over ninety and nine just persons who need no repentance." He first explained who were meant by the ninety and nine just persons. In reality, he said, there

* The Converts are always called Prisoners.

were no such persons; (Ps. xiv. 3.) for the very best had much need of repentance. He said some were of opinion that the ninety and nine were the self-righteous, who thought they had no need of repentance, whatever others might have. But that he was inclined to think it meant those who were leading lives conformable to the gospel, who through grace had embraced the Saviour, and needed not those extraordinary manifestations of mercy which were necessary for more hardened sinners. He then spoke of the lost sheep—such were the greater part of mankind, and addressed himself to the prisoners in a most touching and tender manner. He told them it was his duty to speak plainly, and his privilege to speak also of comfort. For, said he, the vilest, who truly repents, and flies to his Saviour, and amends his life, will be welcomed with joy by the angels of God. But he impressed on them the importance of *heartly* repentance. No *half* measures. The bible speaks of no half measures. Christianity must be received as a whole system. He said also for the prisoners' encouragement, "I know not of one text of scripture which would keep a repenting sinner back from God; but I know of thousands which invite and encourage him to draw nigh to the Saviour." He spoke, in conclusion, to the free part of the congregation, on their duty to the prisoners, and to each other. We were much delighted throughout."

Church Worthies :

No. IX.

WILLIAM BEVERIDGE, DD, LORD BISHOP OF
ST. ASAPH.

The subject of this brief memoir was born in the early part of the year 1636, and became a sizar of St. John's College, Cambridge. He was received in the holy order

of deacon by Bishop Sanderson, in 1600, and was admitted to the priesthood by Bishop Sheldon, in the same year, by whom he was collated to the vicarage of Ealing, in the county of Middlesex. In 1672 he printed at Oxford, his great collection of the apostolic canons, and the decrees of the councils received by the Greek Church, together with the Canonical Epistles of the Fathers, in two large folio volumes in Greek and Latin. In the same year he resigned the living of Ealing, and became rector of St. Peter's, Cornhill. In 1679 he took the degree of D.D. In 1690 he became Chaplain to William and Mary. When it was proposed to make certain alterations in the liturgy, services, and even principles of the Church of England, Dr. Beveridge was named as one of the commissioners to consider the subject. These alterations Beveridge steadily opposed. He was offered the bishopric of Bath and Wells, from which Ken had been expelled, for not swearing allegiance to William and Mary; this offer he nobly refused, considering the See full while Ken lived, and fearing to bring upon himself the curse attached to the sin of schism. Not until within three years of his death, and when he had attained a very advanced age, was he elevated to the episcopal throne. He died Bishop of St. Asaph, 16th July, 1704.

This good Bishop was very scrupulous in observing the rubrics of the Church, as may be seen from the following anecdote given by Dr. Birch, in his life of Archbishop Tillotson—"During Dr. Beveridge's residence at Canterbury, as one of the prebendaries of that Cathedral, in October 1685, briefs were granted by king James II., for collecting money to relieve the French Protestants, whom the iniquitous revocation of the edict of Nantes, had driven from their native country. Dr. Tillotson, at that time Dean of Canterbury, was very zealous in promoting the contributions in behalf of these persecuted refugees; but Dr. Beveridge opposed the reading of the brief, as being

contrary to the rubric. Whether this opposition arose from a coolness towards foreign Protestants, or from an unnecessary scruple with respect to forms even in affairs of weight and substance, it is now impossible to ascertain. Tillotson's reply was short, and very significant; "Doctor, doctor, charity is above rubrics." The quiet way in which it is here assumed that Bishop Beveridge was wrong, and the triumphant manner in which Tillotson's *ad capitandum* opinion is introduced, is quite after the modern style. The question was not, whether those who were in distress were to be relieved, but whether this could be done without violating a vow. If the reading of the brief was contrary to the rubric, Dr. Tillotson might easily either have given himself, or have collected from others by personal solicitation, the same which he sought to raise by the violation of his duty. It will be remarked, that a coolness towards foreign Protestants was insinuated as a charge against Bishop Beveridge, and probably on no better ground than that of his not regarding foreign sects as true churches.

The Five Books of Moses.

The first five Books in the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, were written by Moses. They are called, The First Book of Moses, The Second Book of Moses, The Third Book of Moses, and so on. They were in ancient times called the Pentateuch, which means five Books; because they were all placed together on one roll or in one volume. They are also called The Law of Moses; because they contain *the statutes and judgments and ordinances*, which God gave to the children of Israel by Moses.

The Book of Genesis is called so, because the word

genesis signifies *generation* or *production*, and this Book contains an account of the *creation* of the world.

The Book of Exodus contains an account of the *departure* of the children of Israel out of Egypt; and the word *exodus* means a *departure* or *going out*.

The Third Book of Moses is called Leviticus, or the Levitical Book, because it contains the laws respecting the religion of the Israelites, and the charge of that religion was committed to "Aaron the Levite," and his sons.

The Book of Numbers is so called, because it gives an account of the *numbering* of the people, *first* in the wilderness of Sinai, and *then again*, some thirty-eight years afterwards, in the plains of Moab before they entered the promised land.

Deuteronomy is the name of the Fifth Book of Moses; a name which signifies the *second law*, or *the law repeated*. It contains that *short summary* of God's law which Moses repeated to the Israelites just before his death.—
 "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; * * *
 * * * On this side Jordan, in the land of Moab, began Moses to declare this law." (Deut. i. 3. 5.)

This short paper will conclude with the words of Mr. Hartwell Horne. "This division of the sacred volume," says he, "comprises an account of the creation of the world, and of the fall of man, the outlines of the early annals of the world, and a full recital of the Jewish law, and of the events which happened to the Israelites from their becoming a distinct people to their departure out of Egypt and their arrival on the confines of the land of Canaan,—a period of two thousand five hundred and fifteen years, according to the vulgar computation, or of three thousand seven hundred and sixty-five years, according to the computation established by Dr. Hales."

Debout Thoughts for the Cottager Churchman.

I would not have men think that the Scripture taketh his authority and credit of that man that writeth it; but the writer is to be credited for the Holy Ghost's sake, who inspired him with such heavenly knowledge, and whose instrument he is for God to speak by. Scripture cometh not first from man, but from God; and therefore God is to be taken for the author of it, and not man. The gospel saith, "It is not you that speak, but the Spirit of your Father that speaketh unto you." (Matt. x. 20.) And St. Peter saith, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.) Augustine saith well, "The Scripture is a letter sent from God the Creator unto man his creature." Therefore, when thou readest this book (Nehemiah) or other parts of the Scripture, do it as gladly and reverently, yea, and much more too, than thou wouldest use and read the prince's or thy friend's letters, seeing it is a letter sent to thee from God for thy salvation.—*Bishop Pilkington on Nehemiah.*

If thou wilt learn to fear God aright, to know thyself, amend thy life, and what blessing God hath prepared for thee, run not from the church, as many do, some for one cause, some for another, but none for good: but humble thyself in the sight of thy God and his people; hear his word reverently, believe it stedfastly, obey it diligently, pray earnestly; and God shall heap his blessings on thee plentifully.—*Bp. Pilkington.*

A FRAGMENT OF CHURCH HISTORY:**KING EDWIN AND THE FOUNDER OF YORK CATHEDRAL.**

King Edwin was baptised at York, on Easter-day, A.D. 627, in a small church built of timber, and dedicated by the name of St. Peter's. From such a humble beginning arose the splendid min-

ster of that ancient city. Here he fixed the seat of a bishopric for Paulinus, and wrote to Honorius, then bishop of Rome, to obtain for him the honour of a pall. After his baptism he immediately began to erect a church of stone, which was to enclose the wooden walls already erected, and to be itself of larger dimensions; but this was not completed till the reign of Oswald, his successor. The old Saxon kings commonly resided at country villages, where they had their halls or hunting-seats, and changed from one of these residences to another. Edwin had one of these, if not more, in each of the Ridings of Yorkshire, and others farther to the north. Paulinus removed from place to place with the court; at one time preaching and baptising at Yeverin, in Glendale, near the river Till, in Northumberland, at another at Catterick on the Swale, near Richmond, and another at Donafeld, which is supposed to be near Doncaster. In the first of these places it is said that the number of people who flocked to him was so great, that for six-and-thirty days he was engaged from morning till evening in giving them daily instruction. When they could answer to the catechism which he taught, they were baptised in the little river Glen, and in the clear waters of the Swale; "for as yet there were no houses of prayer or baptisteries built," says Bede, "in the first years of the infant Church." However, at Donafeld the king built a second church near his royal hall; but this, together with the mansion, was shortly afterwards destroyed by the pagan Angles of Mercia.

Edwin's zeal did not rest satisfied with the care of his own subjects; he persuaded Eorpwald, son of Redwald, to receive Christianity into East Anglia. This prince being slain in an insurrection of his pagan subjects, his brother Sigebert succeeded to his dominions; and he is said to have been a very zealous promoter of the new doctrine. He had passed some years in France, where he had not only been instructed in the Christian faith, but had acquired more learning than was common among the Saxon princes. When he came to take the government into his hands, he brought with him Felix, a Burgundian bishop, who was sent, with the consent of Honorius, then the primate, as missionary into East Anglia. There is no part of England into which Christianity was more favourably introduced than this, or where it flourished more in later Saxon times. Here too, was the first school founded for the instruction of boys in letters, according to the model of those which king Sigebert had seen in France. It has, indeed, been conjectured, by some who are anxious to

prove the antiquity of our universities, that this school was planted at Grantchester, afterwards called Cambridge : but it is more likely that it was at Dunwich, on the Suffolk coast, which was for a long time under the Saxons the see of a bishop, and where Felix resided. The name of this bishop appears to be still preserved by the village of Felixstow, " the dwelling of Felix," on the same coast.

Churchman's Portfolio:

FIVE GOOD REASONS FOR HAVING A PRAYER BOOK

Are there any advantages in such a practice ?

Yes, many. For instance, a form of prayer such as that of the Church of England, is the most effectual security for the preservation of purity of doctrine from one generation to another, and against the introduction of error and heresy.

What is the next advantage ?

Uniformity in Divine worship is hereby secured ; and it is very pleasing to the pious mind to reflect on the number of congregations scattered all over the world, hearing on the Sabbath-day the very same portions of Scriptures, and joining in the very same prayers and praises as ourselves.

Mention another.

A body of prayers is hereby provided, which those who cannot, through sickness or any other hindrance, attend public worship, can use in private, and thus join with other worshippers in spirit, though absent in body.

Can you recollect another ?

A minister may be a good man, and yet be incapable of making a suitable extemporaneous prayer ; or he may be otherwise, and his prayers not be such as a devout worshipper can heartily approve : in each of these cases, the benefit of a sound and scriptural form of prayer to be used in the congregation is clearly seen.

I shall ask you to name but one more:

A form of prayer, broken, as that of the Church of England is into various parts and portions, and requiring certain responses or answers to be made by the people, is more calculated to keep up attention, than an unbroken extemporaneous prayer, which the most highly-gifted ministers cannot always prevent being tedious, uninteresting, and unprofitable.—

From *The Young Churchman Armed*.

SHORT ACCOUNT OF JERUSALEM

Jerusalem is presumed to owe its origin to Melchisedec; and if so, must have been founded two thousand years before the advent of our Lord. In the succeeding century it was captured by the Jebusites, who extended its walls, and built a castle or citadel upon Mount Sion. It was taken from them by the forces under the command of Joshua (xv. 63, xviii. 28; Judges i. 8,) but they long retained possession of the fortress; nor was it established as the capital of Israel till the time of king David. Its magnificence was chiefly owing to the works of his son and successor, Solomon, who adorned it with sumptuous edifices, and, above all, with a temple.... which has in no age been, nor will be, excelled in splendour and magnitude. During the period of Rehoboam, the city was stormed and plundered by Shishak, king of Egypt; and a similar fate befel it about a century and a half afterwards, from Joash, king of Israel. In the reign of Manasseh, it was besieged and taken by the Assyrians, when the idolatrous monarch was carried captive to Babylon. Its destruction, however, was not effected till the time of Zedekiah, when Nebuchadnezzar, actuated by a spirit of fury, committed terrible ravages, razing the fortifications, setting flames to the temple, and carrying away the inhabitants as prisoners, in the view of adding to the population of his own capital. Seventy years afterwards they were restored, and Zerobabel began to rebuild the sacred structure. Alexander the Great could not be said to have taken it, since the place voluntarily submitted to him, when he entered it as a friend, and offered sacrifices in the temple. It was sacked by Antiochus Epiphanes, who profaned the holy city by placing the image of Jupiter in it.

The Maccabees, who restored the independence of their country, rescued it from the heathen, but a contest between their descendants gave the Romans an opportunity for interfering, and Pompey made himself master of the capital, which he surnamed Hierosolymarius. Judea, revolting from the Roman yoke, was besieged by Titus, captured, and totally destroyed in the year of our Lord 70, when 97,000 persons were taken prisoners, and 110,000 perished. Reflecting on its former beauty, riches, and glory, Titus could not forbear weeping, and cursing the obstinacy of the seditious Jews, who forced him, against his inclination, to destroy so magnificent a city, and such a glorious temple as was not to be paralleled in the whole world. It was again rebuilt by the Jewish nation; but fresh commotions breaking out, Adrian expelled every

Hebrew, and made it death for any of them to enter it. He then began a new city on the ruins of the old, which is supposed to be the present one. But it was Constantine, and his mother Helena, who had the honour of restoring here the worship of the one living and true God. The caliph Omar, the third in succession from Mahomet, was its next conqueror. During the holy wars, it was taken in the great crusade by Godfrey of Bouillon, when the standard of the cross was triumphantly displayed upon its walls, and it again became the capital of the kingdom; though Godfrey, when offered the diadem, refused it, declaring he would never receive a crown of gold in that city, where the Saviour of the world had worn a crown of thorns!...In 1217, this monarchy was abolished, and since that period the 'city of the Lord' has remained the capital of a Mahometan province.—*Rae Wilson's Travels.*

THE HEAVENLY INHERITANCE.

There is a worm at the root of all our enjoyments here, corrupting causes within themselves; and besides that, they are exposed to injury from without, which may deprive us of them. How many stately palaces, which have been possibly divers years in building, hath fire, upon a very small beginning, destroyed in a few hours! What great hopes of gain by traffic hath one tempest mocked and disappointed! How many who have thought their possessions very sure, yet have lost them by some trick of law, and others (as in time of war) been driven from them by the sword! Nothing is free from all danger but this *inheritance*, which is laid up in the hands of God, and kept in Heaven for us.—*Archbishop Leighton.*

ARCHBISHOP SHARPE once replied to a lady, who objected to giving children religious instruction until they reached years of discretion, "Madam, if we do not teach them, the devil will."—*Village Churchman.*

MISSIONARY EXERTION

It is easy to believe, that if the existing Church of Christ were what it once was, and what it ought ever to be, ONE in spirit and in action, as it is in essence; if all who profess *one Lord, one faith, one baptism*, were also united in one holy bond of love, the love of Christ and of their brethren; if all were to betake themselves, with one heart and one voice, in fervent, persevering sup-

plication to the God and Father of all, for a more abundant outpouring of His Spirit, and for the speedy coming of His kingdom; and if all would devote themselves to bring about the fulfilment of that prayer, according to their opportunities and means, casting into the Church's treasury, as their contribution to that work, a due proportion of their worldly substance; it is easy, I say, to believe, that such desire, such earnestness, could not fail of producing a wonderful effect, in extending the limits of Christ's Church, and in hastening the triumph of His Gospel. If such a glorious spectacle could be presented to the observation of an unbelieving world, the work of conversion would no doubt proceed more rapidly than it now does; men would become Christians by tribes and nations; and *the fulness of the Gentiles* might be expected to *come in*.— *Bishop of London's Sermon before the Church Missionary Society, April 29th, 1844.*

Poetry :

CONTENTMENT.

I've often wished in hermit's cell,
 From this vain world retir'd to dwell,
 Or that I had a neat snug cot
 In some secluded village spot;
 Where Holy Writ, and prayer, and praise
 Might occupy my peaceful days.

Yet now I see, and see with pain,
 That such a wish was wrong, was vain,
 For surely He at whose behest
 I *here* was plac'd knows what is best.
 No more then shall my soul repine,
 God's will henceforward shall be mine.

Yea, tho' amid my busy life
 I meet vexations, care, and strife,
 I'll be content; for soon shall rise
 A happier world, beyond the skies,
 Where cares and pains for aye shall cease,
 And wearied mortals dwell in peace.

THE
Churchman's
Sunday Companion.

Last Hours of the Judicious Hooker.

About one day before his death, Dr. Saravia, who knew the very secrets of his soul (for they were supposed to be confessors to each other) came to him, and after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the doctor should give him both that and the Sacrament the day following. To which end, the Doctor came, and after a short retirement and privacy, they two returned to the company; and then the doctor gave him and some of those friends which were with him, the blessed Sacrament of the body and blood of our Jesus. Which being performed, the doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long; for his bodily infirmities did return suddenly, and became more visible; insomuch that the doctor apprehended death ready to seize him: yet, after some amendment, left him at night, with a promise to return early the day following; which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the doctor occasion to inquire his present thoughts: to which he replied, "That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!" After which words he said, "I have lived to see this world is full of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace

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loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners; and since I owe thee a death, Lord let it not be terrible, and then take thine own time; I submit to it! Let not mine, O Lord, but let thy will be done!" With which expression he fell into a dangerous slumber; dangerous, as to his recovery; yet recover he did, but it was to speak only these few words; "Good doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me; my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service, but cannot hope it, for my days are past as a shadow that returns not." More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom; let me here draw his curtain, till with the most glorious company of the patriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most humble, holy man, shall also awake to receive an eternal tranquillity; and with it a greater degree of glory than common Christians shall be made partakers of.

In the mean time, bless, O Lord, Lord bless his brethren, the clergy of this nation, with effectual endeavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his christian moderation: for these will bring peace at the last! And, Lord,

let his most excellent writings be blest with what he designed when he undertook them : which was, "Glory to thee, O God on high, peace in thy Church, and good-will to mankind!" Amen, Amen. IZAAK WALTON.

Lead us not into Temptation.

"I'm in a little bit of a difficulty, Mr. Humble," said Sam Restless, the converted radical of Lovechange; "and perhaps you can help me out of it."

"What is that?" said old John.

"Why," said Sam, "you see my old friends are very bitter against me for leaving them and turning Churchman. And they almost teaze my life out sometimes. There was Tom Wilful came yesterday night, just when I had finished my work; and tried to persuade me to go and hear a Lecture on the Rights of Men—I told him, I was going the next day to hear a Lecture or two on the *Duties* of Men; and that would be plenty for me. Tom got into a pet, and went on railing at the Clergy and the Bible. To all this I answered by saying, it was no use talking; my mind was quite made up. And so he finished off by saying that the Bible did not agree with itself. For it said in one place "God cannot be tempted with evil, neither tempteth He any man;" (James i.) and then, in another place, it said we were to pray "Lead us not into temptation." (Luke ii.) Tom got nothing by this, for I would not answer him again. But, however, what he said did stick upon my mind and puzzle me. So I thought I would ask you, the next time I saw you."

Old John. Well, well, Sam; I think I shall be enough of a match for Tom Wilful. Tom, poor fellow! knows that he is doing wrong; but he is fond of a contrary argument. But I never knew a man who would try to ridicule the Scripture when he lay dying. But now for the

explanation. I say, Sam, has not your brother's boy, Sam, fallen and hurt himself?

Sam. Yes, Mr. Humble; there was an ill-natured lad coaxed him on the ice; and I believe he meant him to fall all the while.

Old John. Well; but don't you coax your little child to walk over the sandy floor, although it totters every step it takes?

Sam. Yes. But, then, there is this difference between me and that naughty lad. I encourage my little child to come across the house floor, so that he may learn to walk, and not that he may fall. That naughty lad encouraged my nephew Sam, in order that he might tumble.

Old John. Well, and that is just the difference between the Almighty and the devil. The devil tempts us, that we may fall into sin and perish for ever. "God tempteth not any man," in this meaning. But He leads men into temptation, that is, He suffers them to be tempted, that they may be fitted for the peace and joy of heaven. And so it is said "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (James i.) And His arm is ready to hold us up, if we will only lean upon it. And again it is said, "Ye are in heaviness through manifold temptations, that the trial of your faith * * might be found unto praise and honour and glory." (1 Peter i.)

"Thank you, Mr. Humble," said Sam, "and now we must go into Church."

Testimony to the Value of the Prayer-Book

IN MISSIONARY EXERTIONS.

A Clergyman from India relates the following anecdote of a Hindoo girl, about seventeen years of age. One

morning, whilst walking in the garden attached to the place where he resided, he was accosted by a Hindoo girl, who desired to be baptised. He was astonished at her request, as no efforts had been made at conversion by preaching to the heathen at that time, but on enquiry being made of her, how she came to make the request, he found that she had been awakened to her lost condition in the following manner: He being a Chaplain of the Hon. East India Company, had daily prayers, to which the servants of the Company went, and this poor benighted Hindoo came also, and slipped into the apartment unperceived by the rest. She, being a Hindoo, was never invited or expected to attend; but she came regularly, and heard daily, for some months, petitions of prayer and praise offered up to Almighty God in the sound form of words contained in our admirable Prayer-Book. These made so deep an impression on her heart, and so awakened her to her lost condition, that at length she determined to seek admission into the Church of Christ by baptism; but previous to doing so, mindful of her duty to her Hindoo parents, she asked their consent: they would not hear of it, but rather treated her with greater contumely, increasing her toils and degradation. She never murmured at these things, but did her duties to them with increased willingness and meekness; she never rebelled against them, or sought protection from the resident Christians, but kept to her parents, suffering all things with patience and humility, till at length by her constancy and frequent urgent entreaties, she obtained their consent, and meeting the chaplain, as previously related, she desired to be baptised. After her baptism, she continued to grow in grace and knowledge, adorning the Christian state by the same humility and exemplariness of conduct she had done under her previous ill usage. She shewed her attachment to her prayer-book by never allowing it to be out of her possession for any length of time; but if she

laid it aside for a time, she would again seek it with great diligence and anxiety. You will have a better idea of what this poor girl had to contend with, in her long-suffering and patience, when I tell you something of the condition of the females of India. The infant females are frequently exposed to the midnight prowlings of the wild beast, being thrown out as if nothing worth; and the grown females are in an awful state of degradation, being in complete subjection to the male part of the population. The wife is the slave of the husband; she is no companion for him, nor does she eat with him; but is obliged to provide, and attend upon him, and then take what he may think proper to leave her. The mother is also in the same subjection to her own son; she is not looked up to with affection and respect, but is spurned and degraded to a level with the beast of the field. Here is a condition from which to arise from a mean slave to an upright respectable female, having self-respect, and becoming an ensample to all around her.

A Profitable Hearer.

The old clerk of a country church in Yorkshire was once asked by the vicar's daughters, how he had liked a stranger clergyman who had preached the day before. "When I hear a minister preach," replied the old man, with true Christian humility, "I never ask myself how I like him, but how I like myself? And, if he has made me like myself worse than I did before, he's the man for me."

Liberality of Churchmen.

We live in times, when every kind of falsehood is boldly vented against the Church of our fathers. And upon

no point are the members of that Church more grossly slandered, than on the subject of their liberality. It is the common practice of dissenters, to represent dissenters as abounding in charity, and Churchmen as unwilling to give at all. It is not our intention to retaliate by bitter remarks. We will not return "railing for railing." But we think it our duty to enable those who belong to us to repel the attacks of the adversary; and to this end we shall from month to month introduce some instance of zeal and liberality, which may shew that God is with our Church in this her time of need. We begin with an instance of munificence in Lincolnshire, at Deeping Fen.

"ST. NICHOLAS' CHURCH."

The first stone has been laid of this Church, for an extra-parochial district of 15,000 acres. On arriving at the site, where was a large assemblage, comprising several ladies and families connected with the district, Mr. Stevenson stepped forward and deposited in the stone a sealed bottle, containing a memorial on parchment, and several coins of Queen Victoria, and after making due use of the trowel, square, plummet, and hammer, pronounced—

"I James Stevenson, in compliance with the wishes of the late William Stevenson and Nicholas Clarke Stevenson, Esqrs., do lay this first stone of a Church to be called 'St. Nicholas Church,' for the use of the extra-parochial district called Deeping Fen, in the name of the Father, and of the Son, and of the Holy Ghost." The Archdeacon (Dr. Bonney) then delivered some excellent prayers in a most feeling, distinct, and impressive manner, in which he was fervently joined by the assembly. The sum devoted by Messrs. Stevenson for building the Church is £4000; for keeping the same in repair, £200; for the endowment of minister, £5000; total, £9200. The Archdeacon, together with Messrs. Stevenson, and the clergy in attendance were, together with several friends,

afterwards entertained at an elegant *dejeuner*, by James Calthorpe, Esq. at his residence.—*Abridged from the Lincoln Chronicle.*

Statistics

OF APPLICATIONS FOR AID FROM THE PARLIAMENTARY GRANTS IN 1843—1844 FOR SCHOOLS IN ENGLAND AND WALES—

(Collected out of the recent *Volume of Minutes of the Committee of Council on Education*)

To 438 National Schools, Grants awarded	70,554	12	3
2 Church & Parochial Schools, do.	115	0	0
	£70,669	12	3

To 16 British (dissenting) Schools, do. £2,519 9 6

These Grants being awarded generally, in proportion to the local sums subscribed, it follows that the Church of England has, during the above period of one year, provided twenty-eight times more than the dissenters, for the education of the poor.

Creed—What is It?

By the word creed, (from *credo*, I believe,) is meant the substance of the Christian's faith. There are three creeds recognized by the Catholic Church,—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. The Latin name for creed is *symbolum*, which signifies a watch-word, or signal in war. Ludolph of Saxony, in his Life of CHRIST, describes the creeds of the Catholic Church thus: "There are three symbols, (watch-words or tokens, such as are used among soldiers of a garrison, to recognize their comrades, and to detect insidious intruders,) the first of the Apostles, the second of the Nicene counsel, the third of St. Athanasius; the first for instruc-

tion in the faith, the second for the explanation of the faith, the third for defence of the faith."

The cause of a gradual adoption of a series of creeds is simply this : the truth being but one and unvarying, the plain assertion of it is, in the first instance, all that is necessary, all that can be done for it; and this was done by the Apostles' Creed. Error, on the other hand, is multiform; and consequently as error upon error continued to arise, correctives unthought of before were to be found to meet the exigency; hence the Nicene Creed. Again, subsequent to that, new errors were broached, the old were revived, clever evasions of the terms of the existing creeds were invented, the vehemence of opponents was increased : but all desiring still, with all their mischievous errors, to be within the pale of the Church, it became still more imperatively necessary to fence in the Church from such dangers; and the creed called that of St. Athanasius, was compiled from the logical forms of expression which prevail in his writings, and those of similar champions of the catholic faith, and was very soon adopted by the Church as an additional bulwark to preserve that faith in its original integrity and purity. Luther calls this Creed "The bulwark of the Apostles' Creed."—*Hook's Church Dictionary*.

Churchman's Portfolio :

CONSECRATION OF A CHURCH YARD,

We give the following beautiful Prayer, which is used at the consecration of Church-yards.

"O God, who hast taught us thy Holy Word that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it; and likewise by the example of thy holy servants in all ages, hast taught us to assign peculiar places where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their

faithful Redeemer: accept, we beseech Thee, this charitable work of ours, in separating this portion of ground to that good purpose; and give us grace, that by the frequent instances of mortality which we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom, that, in the midst of life, thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life with Him who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Bishop then dismisses the congregation with his blessing.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE GARDEN OF GETHSEMANE,

Then cometh Jesus with them unto a place called Gethsemane.—*Mat. xxvi. 36.*

A few steps beyond the Kedron, you come to the garden of Gethsemane; of all gardens the most interesting and hallowed; but how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is bare; no verdure grows on it, save six fine venerable olive-trees, which have stood here for many centuries. This spot is at the foot of Olivet, and is beautifully situated. You look up and down the romantic valley; close behind rises the mountain; before you are the walls of the devoted city. While lingering here at evening, and solitary, for it is not often a footstep passes by, that night of sorrow and dismay rushes on the imagination, when the Redeemer of the world was betrayed and forsaken by all—even by the loved disciple. Hence the path winds up the Mount of Olives; it is a beautiful hill, verdant, and covered in some parts with olive-trees.—*CARNE'S Letters from the East.*

CURIOUS DISCOVERY OF AN ANCIENT BIBLE

A copy of the first complete edition of the English Bible, printed by Myles Coverdale, bearing the date 1535, was accidentally discovered a few days since, in the false bottom of an old oak chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the British Museum, one in the Bodleian Library at Oxford, one in the Cambridge University Library, and in fact most of our great libraries and public institutions, as well as many private indivi-

duals, possessing the volume. The copy now brought to light is the most valuable specimen of Myles Coverdale's labours hitherto known, being in every respect perfect, whereas all the other volumes enumerated are deficient of many leaves, both at the beginning and the end. The noble proprietor of Holkham has had the book appropriately bound, and enclosed in an oaken box, and it now graces the shelves of his magnificent library. A London bookseller is said to have offered £500 for this bibliographical treasure.—*Britannia Newspaper*.

A GOOD HARD SUNDAY.

The following account of a *good hard Sunday's duty* is copied from a *Visitation Journal* in 1843, by the Bishop of Montreal, in Lower Canada. The Bishop's name is Dr. G. J. Mountain; and the diocese is called the diocese of Quebec. The Bishop had been staying with a Mr. Robinson, when he came to the part of his journey through his diocese, of which we are copying the account.

"The next day (Sunday) I was driven by one of his sons, a youth of much promise, whose mind appears turned towards the ministry, to West Shefford Church, eight miles, where I met an overflowing congregation. It was computed that upwards of four hundred persons were present. All the chairs from the nearest houses were in requisition, to furnish extra seats in the aisles; the pulpit steps were occupied for the same purpose, and the deficiency was eked out by inverted *sap-pails*, with pieces of board laid from one to another. Sap-pails, are the wooden vessels made to receive the discharge from the sugar-maple when it is tapped. Thirty-three persons were confirmed. In the afternoon I preached again to about one hundred persons, in Waterloo Village School-house, and in the evening, a third time, to half that number, at another school-house eleven miles distant, at Stukeley. It was drifting and snowing all day, and it was quite a process to go through, to beat off the snow from our clothes and persons, and to spread our cloaks and mufflers by the stove before the commencement of service. The ministrations of the Church are quite a rarity in this spot. I was driven up from Waterloo, by a member of the — family, whom I have long known and esteemed in my journeys through Stukeley, and whose guest I became for the night. The family is reduced by a succession of deaths, to two brothers living together, one of whom is married, and one sister: they keep no servant in the winter-time, tending the horses and cattle, and doing the whole work about the place themselves, but they manifest a degree of intelligence, reading, and general in-

formation, which is truly surprising in persons familiar from childhood with all the rougher occupations of rural life in the new parts of Canada. Hired labour is here a serious matter."

Poetry :

WHAT IS PRAYER ?

Prayer is the soul's sincere desire,
Utter'd or unexpress'd ;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air ;
His watchword at the gates of death;
He enters heaven with Prayer.

Prayer is the contrite sinner's voice,
Returning from his ways ;
While angels in their songs rejoice,
And cry, "Behold he prays."

The saints in prayer appear as one,
In word, and deed, and mind ;
While with the Father, and the Son,
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads,
And Jesus on the eternal throne
For sinners intercedes.

O thou by whom we come to God,
The life, the truth, the way;
The path of prayer Thyself hast trod:

Lord teach us how to pray ! *James Montgomery.*

THE
Churchman's
Sunday Companion.

The Absolution or Remission of Sin.

There is nothing in the Service of the Church of England, which is more frequently made a handle of by the Dissenter than the absolution or remission of sins. The friends of Sam Restless, of Lovechange, could scarcely be called Dissenters; for they were radicals in politics, and of no religion whatever. But it is generally the case, that disaffected persons are not very anxious about being consistent with themselves; they will borrow other people's objections just to serve their turn, and use them as if they felt their force. It was in this way that one of them began to rail against the Clergy "for pretending (as he said they did) to forgive people's sins." Not that he either believed or cared about the forgiveness of sins. But it answered his purpose; it was something to say; it might perhaps help to tire Sam out of his being a Churchman. Tom Smith, however, was mistaken, when he thought that he could set Sam Restless fast on this point. For it so happened, that only a Sunday or two before Mr. Goode the rector of Lovechange had been catechizing the children; and, when questioning them on that part of the Creed "the forgiveness of sins," had explained the absolution or remission of sins; and had shewn how empty all the objections of Dissenters were. At the same time, he said, "we should always consider, when speaking with a Dissenter on points wherein we do not agree, what sort of a character we are conversing with. In some, the ob-

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jections to the Church do not proceed from a bad heart, but from want of being better informed. In others, there is a good deal of anger and bitterness; and these last deserve to be rebuked." Besides this information given by the Rector, old John Humble and Sam Restless had talked the matter over together. And there was scarcely a point in the Prayer Book, on which Sam was so well informed.

"Well," said Tom Smith, "I wonder you are not ashamed of being a Churchman, Sam. Why, your Clergymen pretend to forgive sins! Who can forgive sins but God?"

Sam. Now, Tom, before I answer you, let me ask you one question; are you willing to be convinced, if you are wrong? Or are you only talking, in order to tease me? If you are *willing* to be convinced, I think I can convince you; but if you are only talking in order to tease me, well I had rather be excused; because it will do neither of us any good, and it may raise a bad feeling between us.

Tom was taken by surprise by this calm and quiet appeal of Sam; and, not liking to confess that he had begun the conversation merely in a captious spirit, he said he was willing to argue the matter in a friendly way. "Come in, then," said Sam, "and sit down. Now, where and when does our minister pretend to forgive sins?"

Tom. Well, whenever you have Service. Does not your Minister read that part of the Prayers—"The absolution or remission of sins, to be pronounced by the priest alone."

Sam. To be sure, he does. And *you* shall read it too, and then you can tell me whether he pretends to forgive sins or no? Take that Prayer Book, and read it out aloud. Tom accordingly took the book, and began: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may

turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth."

Sam. Now, who is the "He pardoneth and absolveth?" Is it the minister? or is it "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner?"

Tom. Well, to be sure, I am beaten this time. But what does the Minister do, if he does not forgive sins?

Sam. Why, he "*declares and pronounces to the people, being penitent, the absolution and remission of their sins.*" They have just been confessing that "they have erred and strayed like lost sheep." They have been begging of God to "restore them, according to his promises declared unto mankind, in Christ Jesus our Lord." And the Minister gets up in God's name, and tells them, that He does pardon and absolve all them that truly repent and unfeignedly believe his holy Gospel." I would not be without this part of the service for a trife. It speaks peace to my conscience when I feel the greatness of my sins. And it makes me ready to say with gratitude and joy "Our Father which art in heaven;" which comes directly after. Oh! Tom, if you would give up your political meetings, and come to Church, you would soon be a wiser and happier man.

Tom. Well, but is not there some other place in the Church Prayers, where the Clergyman pretends to forgive sins?

Sam. There is another *Absolution* in the Service of the Sacrament. When they have confessed their sins the *directions* say, "*Then the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*" Now hear me read it, and judge like a fair man, whether the Minister pretends to forgive us our sins, when he pronounces it. Here it is,

"Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord." Now, when the Clergyman says that, is not he praying to God to forgive us?

Tom Smith. Well, Sam, you have satisfied me so far. And as a candid man, I must acknowledge that I have had objections that have been unnecessary against those two parts of the Church Prayers. But, then, they say that, when your Clergyman visits a sick person, that he pretends to absolve him from all his sins.

Sam. Restless. Now, Tom, let us turn to that part of the Prayer Book too, and you will find that it is all a mistake the same as the others. Now, you must remember, first of all, that this "Order for the visitation of the Sick," is only intended for a sort of a general guide. And if a Minister is allowed to preach as well as to read the Service, one of the *rules* of the Church allows him to use what plan he thinks best. Well, what does this general guide say? "*Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience burdened with any weighty matter.*" Supposing a man, in the former part of his life, had been a greivous sinner, and he was afraid he could never be forgiven; what a comfort to open his grief to his clergyman, that he might comfort him. Well, if he made such a confession, he would be acknowledging that he was not worthy to have a place in the Church of Christ, nor to be admitted among his people. And therefore, it is ordered, "*After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*" Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him,

of his great mercy forgive thee thine offences : And by his authority committed unto me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Tom. Yes, well, that's the place. Your clergyman pretends to forgive a sick man his sins.

Sam. Not so fast, Tom ; not so fast. The first part is a prayer like that in the Service at the Sacrament ; is it not ?

Tom. Yes. The first part is all well enough ; but it is the last part.

Sam. Well, now, for the last part The poor man has confessed some grievous sin, before this is said ?

Tom. Yes.

Sam. Well, and, by so doing, he has acknowledged that he was not worthy to be numbered among God's people ?

Tom. Yes.

Sam. Well, then, these last words are to receive him back. May our Lord Jesus Christ forgive thee all thy sins ; and I forgive thee them, so far as God's people are concerned. Now, are you satisfied ?

Tom. Not quite. How do you know that the Church means it in this way ?

Sam. Well, supposing I could tell you what one of the Bishops of the Church thought about "*the absolution or remission of sins*" which Ministers pronounce ; one of the Bishops, that lived when the Prayer Book was fresh put together in Queen Elizabeth's days ; would that satisfy you ?

Tom. Why, yes, it ought.

Sam. Well, here is Bishop Jewell's *Apology for the Church of England*. Old John Humble lent me it ; and I mean to get one for myself ; for it only costs about a shilling. He says, " We say, that the power of loosing (loosing means absolving) consists in this, that the Min-

ister, by the preaching of the Gospel, offers to dejected minds and true penitents, through the merits of Christ, absolution, and doth assure them a certain remission of their sins, and the hopes of eternal salvation ; or, secondly, reconciles, restores, and receives into the congregation and unity of the faithful, those penitents, who by any *grievous* scandal or known public offence, have offended the minds of their brethern, and, in a sort, alienated and separated themselves from the common society of the Church and the body of Christ." Now, when the Clergyman absolves a sick man who has confessed some grievous wickedness, he comforts him and receives him back. Just as St. Paul told the Corinthians to do to the man who had been excommunicated: "Ye ought rather to forgive him, and comfort him, lest peradventure such a one should be swallowed up with overmuch sorrow. (2 Cor. ii. 7.)

Tom. Well, Sam, you are more than a match for me, this time.

Sam. I'll tell you what, Tom, you know, I used to be as much prejudiced as you. But I have found, that there is hardly any thing in the Church, for which a fair reason cannot be given. And my love to the Church grows greater every day.

The conversation ended by Tom's promising to go to Church some Sunday and Sam's offering to give him a seat in his pew.

The Book of Genesis.

The first Book in the Old Testament is called Genesis. This word Genesis signifies Generation or Production. And the Book of Genesis begins with an account of the *Creation* of the world. The Jews have given the name to the Old Testament, either from the writers, as Jeremiah,

Isaiah, &c.; or from the principal subject on which they treat, as Judges, Ruth, Deuteronomy; or from the first word with which they begin.

The Book of Genesis was written by Moses. It has been considered, that the "scope of the Book of Genesis was, *first*, to record the history of the world from the commencement of time, and *secondly* to relate the origin of the Church."

There have been persons who have wickedly tried to undermine our faith in the Book of Genesis. But it would be well for us to consider the following remarks of Mr. Hartwell Horne, the greatest Biblical Critic of the present day. "In short, the Book of Genesis, understood in its plain, obvious and literal sense, furnishes a key to many difficulties in philosophy, which would otherwise be inexplicable. Thus it has been reckoned a great difficulty to account for the introduction of fossil shells into the bowels of the earth; but the Scriptural account of the deluge explains this fact better than all the romantic theories of philosophers. It is impossible to account for the origin of such a variety of languages in a more satisfactory manner than is done in the narrative of the confession of tongues which took place at Babel. And although some futile objections have been made against the chronology of this book, because it makes the world less ancient than is necessary to support the theories of some modern self-styled philosophers: yet even here, the more rigorously it is examined and compared with the extravagant and improbable accounts of the Chaldean, Egyptian, Chinese, and Hindoo chronology, the more firmly are its verity and authenticity established. In fine, without this history, the world would be in comparative darkness, *not knowing whence it came, nor whither it goeth*. In the first page of this sacred book, a *child* may learn more in an hour, than all the *philosophers* in the world learned without it in a thousand years."

Church Worthies.

No. X.

REV. JOHN NEILE, B.D.

John Neile, was born at Westminster, and educated at Pembroke Hall in Cambridge, where he was Scholar and Fellow successively; and was one of the seven Johns so famous in the university about the year 1630. After he left the University he was taken into the family of that great Prelate, the most reverend Father in God, Richard Neile, Archbishop of York, his uncle, whose domestic chaplain he was; and was sometime after preferred by him to the rectory of Beeford, in Holderness, in Yorkshire, and to a prebendal stall in the Metropolitan Church of York, as also to another in the Collegiate Church of Southwell, in Nottinghamshire. Not long after he was preferred to the dignity of Archdeacon of Cleveland, and a Prebendal stall in the Cathedral Church of Durham about the year 1636.

When the civil wars arose, because he would not comply with the then prevailing party against the King and the Church, he was ejected from his preferments, and deprived of all means of subsistence. After the seige of York, he was obliged to fly to Scarbrough. where he very narrowly escaped being slain in the Castle; and from there fled from place to place, till at length he ventured to settle at Farnfield, in Nottinghamshire; which by the severity of the rebels, he was reduced to such want, as to dispose of part of his Library; but after some little time by entertaining and teaching gentlemen's sons, and some other endeavours, he made a hard shift to live till the year 1660. After King Charles II, came in, Mr. Neile was restored to all his preferments, had a Mandamus for his Doctor's Degree, and was made Chaplain in ordinary to his Majesty. About the year 1669 he was presented to the living of Northallerton, in Yorkshire, and ex-

changed his rectory at Beeford for that of Ligston, near Northallerton. About the year 1673, he was by his Majesty's special favour, (after the death of the Right Rev. Dr. Wilkins, Bishop of Chester,) made Dean of Ripon, where he died April 14th. 1675, and there lies buried.

Churchman's Portfolio

THE ENGLISH REFORMATION WAS NEITHER UNNECESSARY NOR SCHISMATICAL.

It was not unnecessary—

1. Because the Pope claimed to be Universal Bishop.
2. Because the Church of Rome mutilated the Lord's Supper, by denying the cup to the people.
3. Because she required us to believe that the bread and wine in the Lord's Supper are changed into real flesh and blood.
4. Because she would have the Service in Latin, a language not understood by the people.
5. Because she required us to pray to the Virgin Mary and other saints; when there is "one Mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5.)
6. Because she taught us to venerate and bow down before images.

The Reformation was not Schismatical—

1. Because there was *sufficient* cause.
2. Our Lord Jesus Christ charged the Churches of Asia (Rev. ii. 3.) to reform themselves.
3. The Reformation was carried on in an orderly way; by those in authority.
4. The Church of Rome *forsook us*. The Roman Catholics in the time of Queen Elizabeth, used to attend our Parish Churches; till Pope Pius V. A.D. 1570, anathematized the Queen, and absolved her subjects from their obedience to her.
5. If the Papist says, that Henry the 8th. was a wicked man;—well be it so, God can bring good out of evil, and many Popes have been as wicked as Henry the 8th.

[The above is the line of argument used in a little tract, called "*The English Reformation neither unnecessary nor schismatical.*" It is published by Seeley, Burnside and Seeley, London; and should be possessed by every Churchman.]

THE BREATHING OF THE DEVOUT SOUL

1. Blessed Lord God, thou callest me to obedience; and fain would I follow thee; but what good can this wretched heart of mine be capable of, except thou put it there? Thou knowest I cannot so much as wish to think well without thee. I have strong powers to offend thee; my sins are my own; but whence should I have any inclination to good, but from thee; who art only, and all good! Lord, work me to what thou requirest, and then, require what thou wilt.

11. Lord God, whither need I go to seek thee? Thou art so with me, as that I cannot move but in thee. I look up to Heaven: there I know thy majesty most manifests itself; but withal I know that, being here, thou art never out of thy heaven, for it is thy presence only that makes heaven. Oh! give me to enjoy thee, in this lowest region of thy heavenly habitation; and as, in respect of my natural being, I live and move in thee; so let me not live and move spiritually, but with thee and to thee.

TRANSUBSTANTIATION

As they that deny the body of Christ to be in the Sacrament lose their footing in departing from their ground, the express Scriptures, so they that will assign a particular manner how that body is there have no footing, no ground at all, no Scripture to anchor upon; and so, diving in a bottomless sea, they pop sometimes above water to take breath, to appear to say something, and then snatch at a loose proposition that swims upon the face of the waters; and so the Roman church had caught a *trans*, and others a *con*, and a *sub*, and an *in*, and varied their poetry into transubstantiation, and a consubstantiation, and the rest, and rhymed themselves beyond reason into absurdities and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into be not of a like nature nor danger. We offer to go no farther than according to his word; in the Sacrament our eyes see his salvation, according to that, so far as that hath manifested unto us, and in that light, we depart in peace, without scruple in our own, without offence to other men's conscience.—*Dr. Donne*.

GOD OUR HELPER.

From this one word, that God hath been my help, I make account that we have both these notions; first, that God hath not left me to myself, he hath come to my succour, he hath help-

ed me; and then, that God hath not left out myself; he hath been my help, but he hath left something for me to do with him, and by his help. My security for the future, in this consideration of that which is past, lies not only in this, that God hath delivered me, but in this also, that he hath delivered me by way of a help, and help always presumes an endeavour and co-operation in him that is helped. God did not elect me as a helper, nor create me, nor redeem me, nor convert me, by way of helping me; for he alone did all, and he had no use at all of me. God infuses his first grace, the first way, merely as a giver; entirely, all himself; but his subsequent graces, as a helper; therefore we call them auxiliant graces; helping graces; and we always receive them when we endeavour to make use of his former grace. *Lord, I believe,* (says the man in the Gospel to Christ) *help mine unbelief.* If there had not been unbelief, weakness, imperfectness, in that faith, there had needed no help; but if there had not been a belief, a faith, it had not been capable of help and assistance, but it must have been an entire act, without any concurrence on the man's part.—*Dr. Donne.*

SUMMARY OF RELIGIOUS DUTIES.

IN these two, cleanness of hands, pureness of prayer, are all religious duties comprehend: for clean hands denote justice and righteousness towards men, and pure prayer devotion, and the service and worship of God. Job protests for both.

CONSCIENCE.

Conscience is a clock, which, in one man strikes aloud, and gives warning; in another the hand points silently to the figure but strikes not. Meantime, hours pass away, and death hastens, and after death comes judgment.—*Bishop Jeremy Taylor.*

Poetry.

I STOOD AMONG THE MOULDERING TOMBS.

(By the late Rev. W. Weightman, M. A., Curate of Haworth)

I stood amid the mouldering tombs
 O'er which the evening winds were breathing;
 And in the purple west the sun
 His golden-tinted crown was wreathing.

As though he lov'd the lowly graves,
And bade his latest rays to linger,
To mark the silent course of death—
To trace "Decay's defacing finger."

As though he loved the homes of rest—
The grassy mound, the sculptur'd story,
And would not leave the hallow'd turf,
Without a farewell burst of glory.

Methought, that, as the mighty orb
'Mid tints of richest hue descended,
So on the dying Christian's soul
Beam rays of hope and rapture blended.

And as the orient car returns,
Gilding the morning clouds around him;
So man shall quit his narrow cell,
And break the earthly chains that bound him.

How sad alas! the life of man,
Baptis'd in tears, and nurs'd with weeping;
He spends his winter day in toil,
And finds an early grave to sleep in.

How dread it were for man to quaff
An unredeeming cup of sorrow,
Without one cheering ray of hope
To point to an eternal morrow.

Though all that human life affords,
Though wealth, and power, and fame be given;
There still remains a void to fill,
Which nothing can supply but heaven.

O, Blessed book! where wisdom shines
For all upon thy spotless pages;
Thy holy truth shall conquer time,
And trample on the wreck of ages!

THE
Churchman's
Sunday Companion.

The Second Book of Moses, called Exodus.

The Book of Genesis gives an account of the creation of the world. It tells us of the destruction of that world by the Flood, when Noah and his family alone were preserved. It gives us a history of Abraham, Isaac, and Jacob, from whose families the peculiar people of God had their origin. It shows us, how God can over-rule evil for good, by the case of Joseph ; who was sold into Egypt, and was the instrument in the hands of the Almighty of preserving his fathers house alone during a grievous famine.

The Book of Exodus continues the history of this family of Jacob, the Israelites or Children of Israel as they are called. They had gone when the Book of Genesis ends, to sojourn in Egypt. And the Book of Exodus shows us,

1. How they are appointed after Joseph's death.
2. The history of Moses, and his appointment to the office of Leader of the Israelites.
3. The command to depart from Egypt, Pharaoh's refusal to let them go, and his punishment by the ten plagues.
4. The miraculous passage of the Red Sea, when the Israelites were saved and the Egyptians drowned.
5. We have an account of the giving of the Law from mount Sinai, and of the removal of the covenant with the people when they had broken it by worshipping the golden calf.

6. Then are given the Ten commandments, which are called the *moral law* ; the rules of right and wrong between man and man, as for instance about stealing, which is called the *judicial law* ; and the directions about making and erecting the tabernacle, which are called the *ceremonial law*

These *ceremonies* were to point the Israelites to Christ; as for instance, *the Paschal Lamb, Aaron, the Manna, the Rock in Horeb, the Mercy Seat*. And therefore, when Christ was come, they were to be done away. The laws about right and wrong between man and man were for that particular people ; and therefore, though we may use them, we are not bound to do so. But the ten commandments, which are the *moral law*, are to be kept *always* and by *all persons*. They were written on *tables of stone*. They were written with the *finger of God*. They were explained and enforced by His Son our Saviour in *the sermon on the mount*.

This Book is called Exodus, because that word signifies *departure*, and we read in it of the *departure* out of Egypt. The history in it is for 145 years.

Church Worthies.

No. XI.

LORD COBHAM.

Lord Cobham whose other name was Sir John Oldcastle, was one of the few who professed the tenets of Wickliffe after his death. He was born in the reign of king Edward III. and obtained his elevation to the peerage by marrying the heiress of that Lord Cobham who opposed the tyranny of King Richard II. He very early distinguished himself in the cause of religious liberty. In the year 1395, he, with Sir Richard Story and Thomas Latimer, drew up several articles against the corruptions prevalent in the church, and submitted a petition to the

House of Commons during the King's absence, in Ireland, which however came to nothing upon the King's return.

He, at very considerable expense, collected and published the writings of Wickliffe, and maintained many of that reformer's disciples as itinerant preachers.

It was imagined when King Henry IV. came to the throne, that he was well inclined to the cause of reform ; but he attached himself to the clergy, because they were best able to support his interest. To please the church and win them to his views, he passed a law to burn heretics : notwithstanding which, he continued his favour to Lord Cobham, and gave him the command of an army with the earl of Arundel, to go to France, where he distinguished himself by his prowess and bravery. In 1413, king Henry died ; and king Henry V. becoming a very altered character, at least outwardly supporting religion, the clergy resolved to enlist him in their service and secure the destruction of Lord Cobham. This required considerable tact, his Lordship being much in favour with the people. It was accomplished however, in the following manner. An order was first obtained to enquire into the growth of heresy at Oxford, the commissioners for this purpose declared that the increase of it was particularly owing to the influence of Lord Cobham. In the end it was determined that a prosecution should be immediately commenced against him ; his offence was laid before the king, and his majesty importuned that he might be put to death.

The king, not wishing to be the cause of blood being shed, enjoined the convocation to postpone the matter a few days, during which time he would reason with his Lordship upon the subject. His majesty pointed out the great sin of separating from the Church, and expected him to retract his errors. Cobham denied the Pope's supremacy, and asserted that the Pope was Antichrist ;

this so shocked the king, that he turned away, and withdrew every mark of favour from him. In the same year on September 23, Cobham was brought before the bishop of London and Winchester, in the Chapter House of St. Paul's. At this examination he read a paper upon the articles respecting which his orthodoxy was called in question. As this confession did not go far enough, a farther hearing was appointed on the Monday following. At that time the Archbishop, attended by three Monks, appeared in court; the area was crowded with a numerous throng of pious Monks and Seculars. This however, daunted not the spirit of the man who had a zeal of God according to knowledge.

The Archbishop addressed him with the appearance of seeming mildness, and said that absolution would be given, and that the door of repentance and return to the Church was still open, if reflection had brought him to himself. Cobham answered, "I have trespassed against you in nothing, I have no need of absolution." Then kneeling down and lifting up his hands to heaven, he exclaimed, "I confess myself here, before the Almighty God, to have been a grievous sinner, How often have I been drawn into sin by the temptations of the world! Here absolution is wanted: O my God, I humbly ask thy mercy." Then turning to the assembly with tears in his eyes, he cried out with a loud voice, "Lo! these are your guides good people! For the most flagrant transgressions of God's moral law was never once called in question by them. I have expressed some dislike to their arbitrary appointments and traditions, and I am treated with unparalleled severity. But let them remember the denunciations of Christ against the Pharisees, all shall be fulfilled."

His views respecting the presence of Christ in the Holy Communion, were most clear and Scriptural. Being requested to give his opinion upon the subject, he

said that "Christ, sitting with his disciples the night before he suffered and took bread, &c." The Archbishop then asked him, "Whether, after the words of consecration, he believed there remained any material bread." To this he replied, "The Scriptures make mention of the word material. I believed as was before expressed, that Christ's body remains in the form of bread." Immediately the cry of heresy was heard from every part: one of the bishops said, "It was a foul heresy to call it bread." Lord Cobham then quoted the words of St. Paul, "The bread which we break, &c." Still they urged it was against the determinations of the holy Church. To this Lord Cobham replied, "I know none holier than Christ and his Apostles, and this determination is none of theirs." He was then asked, "Do you not then believe in the determinations of the Church." To this he answered, "I do not. I believe the Scriptures and all that is founded upon them; but in your idle determinations I have no belief."

The time of his trial now came on apace. This worthy man was now obliged to flee from his native soil, and take refuge in Wales. There his enemies pursued and at last found him; and in December 1417, conveyed him to London.

It was determined that he should be carried to the Tower, and thence through London, to the new gallows in St. Giles', without Temple-bar, and there to be hanged, and burnt hanging. To him the faithful promises of the Lord were abundantly fulfilled. While his body was consuming in the flames, his spirit was rejoicing in God his Saviour. With his latest breath he uttered words of praise to Him, who suffered him not at his last hour, for any pains of death to fall from him. He gained the victory; and now he doubtless rejoices with those who like himself "overcame by the blood of the Lamb." Reader, may your spirit and mine rejoice with his, and be numbered with Gods' saints in glory everlasting.

The Protestant Church in Ireland.

The following passage from the Charge just delivered by the Archbishop of Armagh is very important at the present time.

“And first, I would refer to the revenues of the Church, which are still spoken of as being ‘enormous.’ The ‘immense riches,’ the ‘lavish endowment,’ of the Irish Church, occupy a prominent place in every speech and pamphlet on this subject. Even in the last of these publications that I have seen, the attempt is made to lead the British public to believe, that tithe—meaning thereby, as it is specifically asserted, a tenth part of the produce of the land—is still paid to the clergy by the cultivators of the soil, although, even when what was called tithe was formerly paid, it was not a tenth, but a thirtieth part that was received by them. And, since that which was denominated tithe has been commuted into a rent-charge, paid by the landlord, it has been diminished by one-fourth; and it is, in reality, but a fortieth that is paid to the clergy of the Established Church. In other words, they receive a fourth part of the tithe. And were the income derived from this source, and from ministers’ money, to be divided equally amongst beneficed clergy, it would yield them (after paying the salaries of their assistant curates,) about £230 a-year each. Were it equally shared amongst all the clergy, incumbents and curates, it would not give to each of them an income of £170 a-year. If the value of the glebe lands be also taken into account, the whole property of the parochial clergy, were it divided into equal shares amongst them all, would not produce for each of them £200 a-year. To call this endowment ‘lavish’—to denominate this income ‘enormous wealth’ and ‘immense riches,’ is absurd and ridiculous. The fact which I have stated needs only to be known to make apparent the exaggeration of those figures of speech which

have been employed on this subject. The phantom of the Church's wealth, which seems to haunt perpetually, and to disturb the quiet of so many of its reformers, requires only to have the light of truth let in upon it, and it instantly disappears. It may be thought, indeed by some, that a more nearly equal distribution of the property of the Church would be desirable. But this, it will be observed, is quite a different question from that of the aggregate revenues of the whole body being an exhaustless mine of riches. And it will be perceived from what I have mentioned, that those persons who are forward to express commiseration for the ill-paid curates of the Established Church, and who speak feelingly of the plain justice it would be to provide each of that laborious class of ministers with an income of at least £200 a-year, would certainly not find means to carry this generous design into effect by any process of arithmetic that could be applied to the property of the incumbents, except by making the two parties change places in the scale of their incomes. I am indeed, fully persuaded, that to introduce perfect equality in the incomes of the clergy would be far from advantageous to the interests of the Church, but I would, at the same time, observe, that so far as a sound objection lies against a too great disparity, means have been in effective operation for some years past which will remove that objection: I allude to the dissolution of unions of parishes, and the subdivision of those which are of too large extent, and the augmentation of the incomes of the small benefices. It may not, perhaps, be generally known that, since the passing of the Church Temporalities Act, in 1833, upwards of £4,000 a-year have been applied to augment poorly endowed parishes. The rumours put into circulation as to the revenues of the bishops have been even more exaggerated than those in reference to the incomes of the parochial clergy. But when the facts are fairly inquired into, instead of the

prelates having, as a body, eagerly grasped at gain, and sought to aggrandize themselves out of the property belonging to them, it will be found that their long settled practice has been to claim and to receive, in addition to the small head-rent of the estates assigned to them, a renewal fine of only one-fifth of the value, after deducting that rent; the remaining four-fifths being enjoyed by the numerous and respectable class of land-owners, to whom they have been leased many generations. Is there any other property in the kingdom, I would ask, out of which so small a benefit is claimed by the proprietors? And when it is considered that the prelates form a portion of the peerage of the country, one of the highest estates of the realm—a privilege of their order as ancient as the House of Peers itself, and handed down to the bishops of the Irish Church by a succession which has suffered no interruption, a succession reaching further back than does the title of any temporal peer in Ireland; and, when the income assigned them out of the properties is compared with that of even the poorest of the noble order of which, from time immemorial, they form a part, it will not appear to be excessive in its amount."

St. Justin Martyr.

St. Justin Martyr, one of the earliest and most celebrated writers in defence of the Christian religion against heathens and Jews, was a native of Syria; and having vainly sought wisdom, and happiness, and the knowledge of God, amongst the various sects of heathen philosophy, he happened one day to meet an aged Christian of a sweet and grave demeanour, who entered into discourse with Justin, and having quietly reproved him for his preference of knowledge to practice, he proceeded to shew "that all the heathen philosophers had erred in principle, that they were ignorant of God: and that the only real

sages were the prophets, whom God himself had inspired, as plainly appeared by their predictions and their miracles." He added, "that those prophets had instructed us concerning God the Father and Author of all things, and his Son Jesus Christ whom he had sent; and that it was necessary that God should open the gates of light to us, and cause us to know the truth." From this discourse Justin was led, by Divine grace, to an exceeding desire and love for the Holy Scripture, and he was soon convinced that the doctrine of our Saviour was the only sure and certain truth. He then perceived the utter falsehood of the calumnies against Christians: "I understand," he says, "that it was impossible that they should live in vice and in the love of pleasure. For, said I, where is the voluptuous or intemperate man, who even partakes of human flesh, that would seek death, and thus deprive himself of his pleasures? And who is there that would not rather live always in this world, and conceal himself from the magistrates, far from denouncing himself and being put to death?" Justin now became a Christian indeed; and about A.D. 148 he composed an Apology for Christians, which he dedicated to the Emperor Antoninus, and which furnishes an invaluable record of the faith and practice of the Christian Church. This holy man wrote several other books in defence of the truth; and at length testified his faith in Jesus Christ in the presence of all the people, and having been scourged by order of the Roman prefect, he was beheaded.—*Churton*.

Churchman's Portfolio :

PROGRESS OF THE CHURCH.

Fifteen years ago the Church of England rested upon its old constitutional foundations. It was privileged and protected by the whole force of the Statue Book; Acts of Parliament were passed; grants of public money voted for its extension; the whole weight and influence of the State went with it; and there are many who look back to those times with a fond regret as to

the period of its highest security and strength. And yet up to that very time secessions to every form of dissent were numberless; conversions from among Dissenters comparatively rare; multitudes nominally in the Church were really members of dissenting communities; the number of Churches built exceedingly small; the increase of clergy hardly appreciable; the standard of almsgiving, especially to spiritual works, not only low in itself, but acknowledged only by a few; our missions languished; our colonial Churches hardly existed; public opinion was estranged and hostile; the hearts of the poor, if with us at all, were but faintly attached to the pastors of the Church. Such of course, with local exceptions, in the time of its external apparent strength, was its real internal weakness. Fifteen years, certainly adverse to the external clothing of the Church, have passed over us, and the phenomena of our condition are exactly reversed. The acts of 1828 and 1829 reduced the old theory of establishment almost to a name; every successive year has brought fresh departure from our ancient principles, such as the recent laws relating to marriage, registration, tithes, relief of the poor, and the like; this is so much of public recognition withdrawn from the Church; grants for the building of Churches for our destitute millions have ceased; the few paltry thousands to maintain clergy in the colonies withdrawn; the whole active theory of the regale, as defined at the Reformation, has been abdicated in silence; and direct countenance and support extended both abroad and at home to religious bodies in perpetual conflict with the Church. And yet despite of all this, there has arisen within the Church, our enemies themselves being judges, an energy and power of expansion never seen before. I am speaking not of the work of any one body or party within the Church, but of all men, of whatever hue or form of opinion, who have spent and been spent for Christ and for the souls for whom he died. We have the issue of all their labours now. What have been the fruits of these fifteen years of adverse events? A thousand Churches: a work of almost universal restoration; never to be estimated; an increase of clergy, probably far exceeding the increase of Churches; a number of congregations newly formed, exceeding the number of individual minds which have been drawn from us; more than half-a-million of money in the last five years offered to the work of national education; a whole system of institutions for training school teachers; the reorganisation of almost every diocese on the principle of its spiritual unity and government; the founding of ten colonial Churches, pregnant

with the works of faith and of the Spirit; colleges and cathedrals rising in the far east and west; a two-fold and growing number of missionaries and catechists among the heathens; and now, to give an unity and head to our work of missions, a college for missionary pastors, founded by the side of the Metropolitan Church of Canterbury, a main source of restored Christianity to ourselves, by acts of private munificence on a scale worthy of a work so noble. If such be the comparative benefits of a state of external peace and of external conflict, may the shadows of worldly adversity for ever hang upon the Church of England.—*Archdeacon Manning's Charge.*

CHURCH EDUCATION IN THE DIOCESE OF ARMAGH.

“ Looking back to the period when I was raised to the Episcopal office, forty years ago, and comparing the internal condition of the Church now with what it was then, the improvement in every respect is most marked and gratifying. It is also cheering to me to find that our daily schools are in a most encouraging and hopeful state—full of promise as to the fruit they will bear in future years. It is chiefly by your exertions, my reverend brethren, that 279 schools have been established in your parishes, most of them supported by private bounty, and affording a Christian education to upwards of 22,000 children, 10,000 of whom are members of our Church, 5,000 are Protestant Dissenters, and 7,000 are Roman Catholics, so successful have your efforts been in effecting their united education. Almost all of these schools are in connection with the Church Education Society, in behalf of which I applied to the Government, as you aware, for aid, but applied in vain. I deeply lament that the assistance of the state has not been vouchsafed. The refusal, however, of pecuniary support from the Government does not abate the value of schools nor diminish the importance of maintaining them to the utmost of our power. We did not establish them in factious opposition to those of Government: they are the old schools of the country, established because we felt that without such institutions for the young, under our own superintendence, and conducted on principles of which we approve, we should be without one of the most important and effectual means of doing good to those committed to our care. Your constant and anxious superintendence of them, my reverend brethren, has been most praiseworthy. Relax not your efforts to render them more and more efficient in every respect; and may the Divine blessing rest on all the abundant labours in which you are engaged, for the edification of the people both young and old; and may that blessing like-

wise descend on the bishops and clergy of every diocese in Ireland. We are all 'one body,' and have 'one hope of our calling.' Let brotherly love continue, and abound. At my advanced time of life it may not be given me to see the day when the perils that surround the Irish Church shall have disappeared, and the beams of temporal prosperity shine once more upon it. The clouds that now overhang and darken its worldly prospects may not be dispersed before my eyes are closed in death; but, if it should be so, I shall, nevertheless, bless God that the Church which I leave in earthly troubles and adversity is in a state of spiritual health, and life, and order, and devotedness, such as I believe, never adorned it in any former period of its history."

His grace concluded in a spirit of fervent prayer, by calling upon the Lord to cleanse and preserve his church by his continual pity, and to preserve it for evermore.

Poetry.

CONSCIENCE.

Peace, prattler, do not lour:
Not a fair look, but thou dost call it foul:
Not a sweet dish, but thou dost call it sour:
Music to thee doth howl.
By listening to thy chatting fears
I have both lost mine eyes and ears.

Prattler, no more, I say:
My thoughts must work, but like a noiseless sphere.
Harmonious peace must rock them all the day:
No room for prattlers there.
If thou persisteth, I will tell thee,
That I have physic to expel thee.

And the receipt shall be
My Saviour's blood: whenever at his board
I do but taste it, straight it cleanseth me,
And leaves thee not a word;
No, not a tooth or nail to scratch,
And at my actions carp, or catch.

Yet if thou talkest still,
Besides my physic, know there's some for thee:
Some wood and nails to make a staff or bill
For those that trouble me:
The bloody cross of my dear Lord
Is both my physic and my sword.

George Herbert.

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